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IN THE
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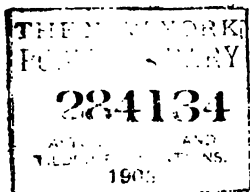
A Year's Course of
Thirty-five Lessons, for the Use of
Junior Students and Classes

MOTTO: "*Do a little every day*"

BY
RALPH EUGENE DIFFENDORFER
AND
CHARLES HERBERT MORGAN



CINCINNATI: JENNINGS AND PYE
NEW YORK: EATON AND MAINS



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INTRODUCTION.

THE *Junior Studies in the Life of Christ* are planned for use both in the home and in the class. Any one can take the text-book and a New Testament or Bible, and get a good knowledge of the whole life of Jesus, even if no class is formed in which to meet. But wherever a class can be arranged, even though it be very small in number, it will greatly help to keep up the interest. The book will be very helpful in the regular devotional meetings of the Junior Chapters; in fact, no better hour can be found for the conduct of a class. The teaching or leading of a Junior Bible-study Class or Circle will be easy and delightful, for the text-book is filled with things to be done by the members of the class. A little manual of directions is

Introduction.

also supplied without charge to the leader, in which full directions are given for each lesson. This manual may be had by addressing the Bureau of Bible Study, 57 Washington Street, Chicago, Illinois.

The following hints are given to Junior students:

1. The way to get the most out of the Studies and to come to know the life of Christ, is to do a little work every day. This will also give each one the habit of spending a few minutes daily with the Bible.

2. Each of the Studies is laid out for seven days, and something is assigned for each day.

3. For the first day, which is counted as Monday, the story of the lesson is told. This should be read carefully. As much of it as possible should then be given from memory.

4. From the second day, Tuesday, to the close of the week on Sunday a few verses from the Gospels are assigned to be read each day. It is suggested that these be read the first thing in the morning, as far as it can be done. The Juniors will in this way observe the *Morning Watch*, or the *Quiet Hour*.

Introduction.

5. The *Memory Verses* form the special exercise for the second day. The Juniors are in the best years for putting the choice treasures of literature in the memory, and many of these are found in the Bible. The Christian also finds that the Word of God is food for the soul, and the best means to use in work for Christ. Only a few verses are placed each week to be memorized, and those who commit them to memory will have an abundant reward.

6. The special thing for Wednesday, the third day, is the *Outline and Interwoven Story*.

The little headings of the Outline give all the facts and events in their natural order.

For all those who wish to make up the Interwoven Story of Christ's life, a rather large page notebook is needed. The five or ten cent books for school notes or exercises will do. Two little New Testaments are also required. The Revised Version (Oxford, Nonpareil, 32mo), at ten cents a copy, is the choice, and can be easily ordered of our publishing-houses; but be free to use any five or ten cent Testament.



Partners, Weakly

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Introduction.

the line on a map in the text-book, to show the course of Christ. This line should be drawn with a pencil or pen as neatly as possible, so as to keep the maps clean and free from blots.

10. Sunday, the seventh or closing day for each Study, has the *Heart Talks* and *Prayer*, which are meant to bring truth in the lesson home to the heart, and to lead the soul to look up to the Heavenly Father as the source of strength.

11. A copy of a Teacher's Bible and a Bible Dictionary will be found valuable to those students who wish to do reference work.

Address all correspondence concerning the course to Bureau of Bible Study, 57 Washington Street, Chicago, Illinois.

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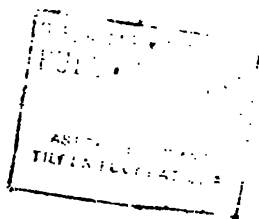
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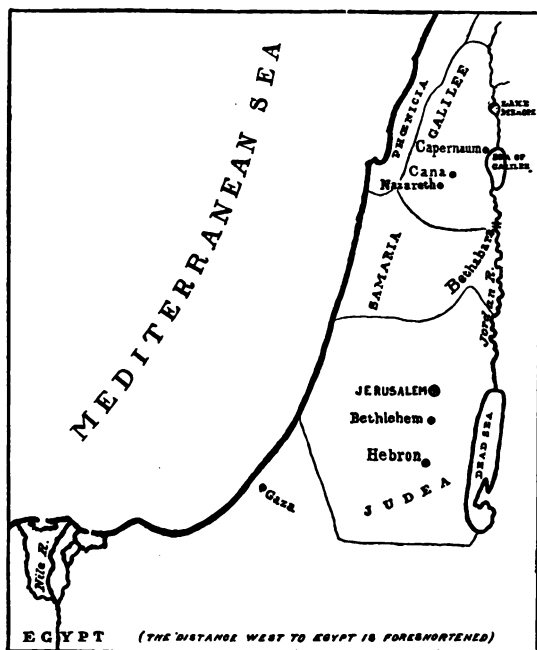
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MAP 1.

PART I.
PREPARATION.

FIRST WEEK.

CHRIST BORN AT BETHLEHEM.

Study I.—First Day.

THE birth of Christ was an event full of sacred meaning to the whole world. All that is most beautiful, pure, and inspired by love in our keeping of Christmas comes from man's desire to tell the blessings of the birth of Christ. John seeks to express this when he says that "the Word became flesh, and dwelt among us, and we beheld his glory, full of grace and truth."

Luke gives the story of John the Baptist, who was born about six months before the Christ Child was announced by the angels. His father, Zacharias, was a priest, and his mother, Elizabeth, was a cousin of Mary, the mother of Jesus. At the time of the birth of John the Baptist and of Jesus, their

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parents and their immediate friends were rejoicing together, and they were "filled with the Holy Spirit." They gave voice to their feelings in hymns, in the form of Hebrew poetry or psalms. Luke mentions them in his first and second chapters. Mary first gives, "My soul doth magnify the Lord," then Zacharias "Blessed be the Lord, the God of Israel;" next the angels sing, "Glory to God in the highest," and lastly, Simeon, "Lord, now lettest thou thy servant, depart!" These psalms are known to-day by Latin names, taken from the first words of the hymns, as written in the Latin Bible.

In due time, Joseph and Mary, in accordance with "a decree from Cæsar Augustus, that all the world should be enrolled," went from Nazareth, their home, to Bethlehem, the city of their family. "There was no room for them in the inn," and Christ was born in a lowly place, a cave probably, in which they lodged, and was laid in a raised hollowed-out stone, the "manger." He was heralded by angels, visited by the shepherds, circumcised when eight days old, given his

Part I.—Preparation.

name Jesus, and taken to Jerusalem and presented in the temple.

Luke in telling us of the above events, shows the style of a real historian. He knew well the affairs of the world, for he calls the Roman emperors by name. He tells us in a simple yet dignified way of the home life of Christ and of his words and deeds, showing his love for all classes, especially the poor and the despised, such as publicans, sinners, and Samaritans. We shall see in the next Study how Matthew presents the kingly side of Christ's life.

Study I.—Second Day.

Read John i, 1-7. The first eighteen verses of John's Gospel are called the "prologue," which means "first word." A writer often wants to tell his readers something about what he plans to say in his book. Try to find in these eighteen verses four great central truths of Christianity.

Memory verses, John i, 1-4.

Study I.—Third Day.

Read Luke i, 1-4. These verses are called the "preface" of Luke's Gospel. "Preface"

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Read Luke i, 1-4. These verses are called the "preface" of Luke's Gospel. "Preface"

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means something "done before." How does Luke, in starting to write his gospel, explain in these verses why he came to do it?

Outline and Interwoven Story.

If any wish to make up the interwoven story of Christ's life, let them first write in their blank book the title, *Interwoven Story of the Life of Christ*, and then put in for this week John's Prologue, John i, 1-18; Luke's Preface, Luke i, 1-4; Words to Mary, Luke i, 26-38; Mary's hymn of praise, Luke i, 46-55; Birth of John the Baptist, Luke i, 57-80; Words to Joseph, Matt. i, 18-23; Birth of Christ, Luke ii, 1-7; The angels and the shepherds, Luke ii, 21-39.

Many beautiful pictures can be found in papers and programs at Christmas-time, and elsewhere, showing the angels speaking to Mary, the babe born at Bethlehem, the angels singing, the shepherds; and these can be used to illustrate the story. (See Introduction to this text-book, pages 5-7.)

Study I.—Fourth Day.

Read Luke i, 59-63. The first chapter of Luke, which has eighty verses, is the long-

Part I.—Preparation.

est chapter in the New Testament, and is called the "Introduction to Luke's Gospel." Two Gospels have a special opening section—John and Luke; two have Christ's genealogy—Matthew and Luke.

Suggestions for a Round Table.

In this study what verse expresses the best truth for our daily living?

What sort of a man did Joseph seem to be?

Were there any peculiar facts connected with the birth of Christ?

A discussion concerning Palestine, its location, size, natural sections, mountains, and waters.

Study I.—Fifth Day.

Read Luke ii, 4-7. As it was the winter season, and the road through Samaria is a toilsome one, it is more likely that Joseph and Mary came to Bethlehem by way of the low and warm valley of the Jordan.

Search Questions.

Describe Bethlehem, and note some facts connected with it. (Gen. xlviii, 7; Ruth i,

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12, 19; ii, 4; iv, 11; 1 Sam. xvi, 2; xvii, 12; 2 Sam. xxiii, 14-17; Micah v, 2; Matt. ii, 1-18.)

What other names have been given to Jesus? (John i, 14, 29, 38, 41, 49, 51; Matt. i, 23; xx, 30; Isa. ix, 6; lix, 20; Rev. v, 5, 12; xxi, 6.)

Name some prophets who foretold the birth of Christ. (Isa. vii, 14; ix, 6, 7; Jer. xxiii, 5, 6; Micah v, 2; Zech. ix, 9; Mal. iii, 1.)

Who was Luke? (Philem. 24; Col. iv, 14; 2 Tim. iv, 11.)

Study I.—Sixth Day.

Read Luke ii, 8-14. To us, as to the shepherds, if Christ is to be "a Savior," he must first be "the Lord," whom we are to love and obey.

Map Work.

To show the course of the infant Christ for this lesson, as he is taken to Jerusalem to be presented in the temple, draw a line from Bethlehem to Jerusalem on Map 1.

Part I.—Preparation.

Study I.—Seventh Day.

Read Luke ii, 21-24. Note how carefully everything is done “as it is written in the law of the Lord.”

Heart Talks.

“His name was called Jesus.” Why? “For it is he that shall save his people from their sins.” In what way can this Son of Joseph and Mary show you in your own life that he was rightly named “Jesus?”

When not yet two months old, Jesus was “presented to the Lord,” and “was called holy unto the Lord.” How can I be “presented unto the Lord?” Am I sure that the Lord has accepted me?

Prayer.

“Teach me to do thy will ; for thou art my God : thy Spirit is good ; lead me in the land of uprightness.” (Psa. cxliii, 10.)

SECOND WEEK.

THE JOURNEY INTO EGYPT AND THE RETURN TO NAZARETH.

Study II.—First Day.

“AND his father and his mother were marveling at the things which were spoken concerning him.” These were the feelings of his parents when Christ was but forty days old. Both Simeon and Anna the prophetess pronounced their blessing upon him, and he was taken back to Bethlehem. Some strange visitors, the Magi, or “Wise-men from the east,” came to “worship him.” Here the first sentence is written telling the kingly side of Christ’s life. These magians learned of the coming event, journeyed to Jerusalem, and asked for the “King of the Jews.” But now Herod was the king of the Jews, and the report that some one was to take his throne, and the failure of the wise men to bring him word from Bethlehem, made him angry, so he gave an order

Part I.—Preparation.

to his soldiers to kill all the male children in Bethlehem. Joseph and Mary, however, were warned, and they took the young child and set out for Egypt. We are told they went south from Bethlehem to Hebron, then to Gaza, and southwest through the desert to a village in Egypt, near Cairo. There were many interesting things on the way. There were the Pools of Solomon, about an hour and a quarter's ride directly south of Bethlehem. These pools were reservoirs, made by building dams of large, hewn stones coated with cement. It is believed that they were constructed in Solomon's time in order to supply water for the temple. Hebron, a town perhaps next to Damascus in age, was the burial-place of Sarah, the wife of Abraham. It was taken by Joshua and given to Caleb, and was an important city during David's life. Gaza was the town from which Samson carried off the gates of brass. The Nile, with its peculiar boats, the Pyramids, and the Sphinx, were probably looked upon by this Holy Family, and appeared very much as they do to travelers to-day.

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parents and their immediate friends were rejoicing together, and they were "filled with the Holy Spirit." They gave voice to their feelings in hymns, in the form of Hebrew poetry or psalms. Luke mentions them in his first and second chapters. Mary first gives, "My soul doth magnify the Lord," then Zacharias "Blessed be the Lord, the God of Israel;" next the angels sing, "Glory to God in the highest," and lastly, Simeon, "Lord, now lettest thou thy servant, depart!" These psalms are known to-day by Latin names, taken from the first words of the hymns, as written in the Latin Bible.

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Memory verses, John i, 1-4.

Study I.—Third Day.

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Suggestions for a Round Table.

1. What sacrifices have we made for Christ?
2. What gifts can all of us bring to Jesus to-day?
3. Suppose you could have visited Jesus at Nazareth when he was twelve years of age, how would you have spent the day, and what would you have seen?

Study II.—Fifth Day.

Read Matt. ii, 19-23. Archelaus was the second of the six Herods who are named in the New Testament as having had something to do with Christ or his followers.

Search Questions.

1. Search out one fact concerning each of the six Herods. (Matt. ii, 16-22; xiv, 1-3; Acts xii, 1, 2; xxv, 13.)
2. Why did the parents of Jesus have to go up to Jerusalem every year? (Ex. xii, 3-49; Lev. xxiii, 4-8; Num. ix, 2; Deut. xvi, 1-17.)
3. What was the origin of the Feast of the Passover? (Ex. xii, 21-24.)

Part I.—Preparation.

4. Were Jewish children taught at home?
(Ex. xii, 26, 27; Deut. iv, 9, 10; vi, 7-9.)

Study II.—Sixth Day.

Read Luke ii, 40-50. There may have been a primary school connected with the synagogue at Nazareth. Perhaps in such a school, and by his parents, Jesus was taught reading and writing and the main points of the Old Testament Scriptures.

Map Work.

For the course of Christ during this lesson, draw a line on Map 1 from Jerusalem to Bethlehem; then by way of Hebron and Gaza to Egypt; and for the return, along the Mediterranean coast to the northern part of Samaria, and to Nazareth. For the visit at the age of twelve, draw a line from Nazareth to Jerusalem through Samaria and return.

Study II.—Seventh Day.

Read Luke ii, 40, 51, 52. These brief words tell us much of the years spent by Christ in preparation.

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Heart Talks.

Let us meditate just a moment on these three phrases: "The child grew," "and waxed strong," "in favor with God and men." What did they mean as applied to the boy Jesus? What do they mean to me?

"And he was subject unto them." Do you notice that Luke puts these words before the phrase, "in favor with God and men?" If our father and mother are to give us their love, and God his favor, we must be obedient.

Read 2 Tim. iii, 14, 15.

Prayer.

"Remember not the sins of my youth, nor my transgressions: according to thy loving-kindness remember thou me." (Psa. xxv, 7.)

THIRD WEEK.

THE BAPTISM AND TEMPTATION.

Study III.—First Day.

THE eighteen years that elapsed from the time Jesus went to the temple with his parents, until we next hear of him, were by no means wasted. They were years of preparation, development, education, labor, quiet solitude, and thoughts of his future work. He had begun to understand his mission, and he knew that the time had come for him to commence his life-work. All the country round about was being prepared for the public appearance of the Christ. John the Baptist was preaching in the region of Judea and the Jordan. He had but one message for the people: "Repent ye, for the kingdom of heaven is at hand," and "There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose." John was attracting large crowds of people. All classes went to hear

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him and to see him perform a strange ceremony—the water baptism. He must have been a peculiar looking man, judging from the way he dressed and the way he lived.

John had been preaching about six months when Jesus, following the usual route, went from Nazareth to the Jordan River. Crossing the river at a ford, he was soon among the crowds of people who were listening to John. Christ presented himself, and was immediately baptized, and God, his Heavenly Father, recognized him, sending forth upon him his Holy Spirit and saying to him, “in a voice out of the heavens,” “This is my beloved Son, in whom I am well pleased.”

Just at this time when he seemed the very strongest, Jesus “was led up of the Spirit into the wilderness to be tempted of the devil.”

“And he was in the wilderness forty days, tempted of Satan, and he was with the wild beasts: and the angels ministered unto him.”

Study III.—Second Day.

Read Luke iii, 1-9. How very much Luke writes like an historian! He always names

Part I.—Preparation.

the rulers and public officials directly affected by the events he relates. Note the careful way in which he states the first work of John the Baptist.

Memory verses, Luke iii, 3-6.

Study III.—Third Day.

Read Mark i, 1-8. Note that Mark begins his story of Jesus by no "prologue" like John; no "preface" like Luke; no account of the infancy of Jesus, as occurs in Matthew and Luke. After these few words concerning the work of John the Baptist, Mark goes directly to the public ministry of Jesus.

Outline and Interwoven Story.

Beginning of John the Baptist's ministry, Luke iii, 1-6; His marks as a prophet, Matt. iii, 4; His work of baptism, Matt. iii, 5, 6; His words to Pharisees and Sadducees, Matt. iii, 7-9; His words to other classes, Luke iii, 10-14; His announcement of Christ, Luke iii, 15-17; Christ's baptism, Matt. iii, 13-17; His temptation, Matt. iv, 1-11.

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Study III.—Fourth Day.

Read Luke iii, 10-14. Here we have some of the teaching of John the Baptist. He not only preached "Repent ye," but also gave some very practical ways of showing the repentance.

Suggestions for a Round Table.

1. Write out five statements concerning the life of Jesus during the eighteen years before his baptism.
2. What was the meaning of the baptism by John?
3. Collect all the sayings of John the Baptist concerning Jesus.
4. Find from Luke iii, 21, Luke iv, 1, and Matt. iv, 4, how Jesus was prepared for his temptation.

Study III.—Fifth Day.

Read Matt. iii, 13-17. Before Jesus was baptized he did his work as an individual among men. After his baptism, he was the "Messiah."

Part I.—Preparation.

Search Questions.

1. What were the two first recorded sentences from the lips of Jesus? (Luke ii, 49; Matt. iv, 4.)

2. Give some other great historical facts connected with the Jordan River. (Josh. iii, 9-17; 2 Kings ii, 6-14; v, 1-14.)

3. Find in the Old Testament the passages of Scripture which Jesus used in his replies to Satan.

4. Are Christians tempted to-day as Jesus was? (Heb. iv, 15.)

Study III.—Sixth Day.

Read Matt. iv, 1-7. This is an account of the first and second temptations of Jesus. The "wilderness" may refer to a tract of country in the direction of the Sea of Galilee from the place of baptism.

Map Work.

To trace the course of Jesus for this week's Study, draw on Map 1 a line from Nazareth to Bethabara.

Also learn what you can about the Jordan

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River, its length, especially from the Sea of Galilee to the Dead Sea, and how many feet above or below sea-level at those two places.

Study III.—Seventh Day.

Read Matt. iv, 8-11. These verses are the words of Matthew on the third temptation.

Heart Talks.

Have we ever had temptations? Have we yielded? Or have we conquered? Does not God sometimes allow his children to be tried in order to test them? He never deserts, however, and will not try us "beyond that which we are able to bear."

Read James iv, 7; 1 Cor. x, 13.

Prayer.

"Bring us not into temptation, but deliver us from the evil one." (Matt. vi, 13.)

FOURTH WEEK.

THE FIRST DISCIPLES AND THE MARRIAGE FEAST.

Study IV.—First Day.

JOHN THE BAPTIST did not forget that scene on the banks of the Jordan, the day that Jesus was baptized. He had remembered that "upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit." There was no doubt in John's mind that Jesus was the long-expected Messiah. His message to the people now was: "And I have seen and have borne witness that this is the Son of God." One day, after Jesus had come out of the "wilderness," where he had been tempted, and had started back to Nazareth, John saw him, and immediately cried out, "Behold the Lamb of God!" Two of the men who were with John, hearing these words, started out at once to follow Jesus. Andrew was the name of one of these men,

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and he was so sure that he had found the Messiah, that, without any delay, he sought his brother, Simon, and "brought him to Jesus," who gave him the name Peter. On the next day, as Jesus journeyed along toward Galilee, he found Philip, who lived in the same town with Andrew and Peter. Philip became at once a member of the party, and was affected very much as Andrew was upon knowing Jesus; for he wished to tell his friends concerning the One whom he was following. Nathanael was found, and thus Christ won his first five disciples.

The next place at which we find Jesus and his disciples is Cana, a little town about four miles from Nazareth. The mother of Jesus was there, and they were having a marriage feast. Cana was the home of Nathanael. It was a beautiful little village situated in a small valley on the edge of a plain. It was here that Jesus performed his first miracle—"turning water into wine"—as an act of kindness and helpfulness.

John ii, 12, tells us that after the wedding feast Jesus, with his mother and disciples and friends, went over to Capernaum, on the

Part I.—Preparation.

Sea of Galilee, where they “abode not many days.”

Study IV.—Second Day.

Read John i, 19-23. This was during the time that Jesus was being tempted in the wilderness.

Memory verses, John i, 25-27.

Study IV.—Third Day.

Read John i, 29-34. These are words spoken by John concerning the One whom he had announced to the people, and who had now come and had been seen by many of them.

Outline and Interwoven Story.

John's testimony before the priests and Levites, John i, 19-28; Jesus the Lamb of God, John i, 29-34; The first three disciples, John i, 35-42; Philip and Nathanael, John i, 43-51; The first miracle, John ii, 1-11; Sojourn in Capernaum, John ii, 12; Journey to Jerusalem to the Passover, John ii, 13.

Study IV.—Fourth Day.

Read John i, 35-42, in which verses we learn that two of the first three disciples of

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Jesus were followers of John the Baptist. Note the three names—Andrew, Peter, and probably John the Evangelist.

Suggestions for a Round Table.

1. What are some of the things that we can imitate in the life of John the Baptist?
2. Why did Nathanael ask, "Can any good thing come out of Nazareth?"
3. How is "personal work" illustrated in this Study?
4. Relate the events in the life of Jesus given in Part I.

Study IV.—Fifth Day.

Read John i, 43-51. Bethsaida in Galilee was probably a suburb of Capernaum on the Sea of Galilee. It was where Peter and Andrew formerly lived. Learn the names of the two new disciples. Repeat them with the other three.

Search Questions.

1. What prophecies refer to John the Baptist? (Isa. xl, 3; Mal. iii, 1; iv, 5, 6.)
2. Describe a Jewish wedding. (Gen. xxiv, 2-67; Matt. xxii, 2-13; xxv, 1-12.)

Part I.—Preparation.

3. What were the events of each of the four days covered by the record of John i, 19-51?

4. Find in the New Testament some good references to personal work. (Acts viii, 26-38; xvi, 12-34; 1 Cor. ix, 19-22.)

Study IV.—Sixth Day.

Read John ii, 1-5. The exact location of Cana is not known. It was not far from Nazareth; probably three and one-half miles northeast.

Map Work.

Complete Map 1 by indicating the journeys of Christ through this lesson. Draw a line from Bethabara to Cana and Capernaum, and then by the road east of the Jordan to Jerusalem.

Study IV.—Seventh Day.

Read John ii, 6-12. Note Jesus' manner and conversation at the wedding feast.

Heart Talks.

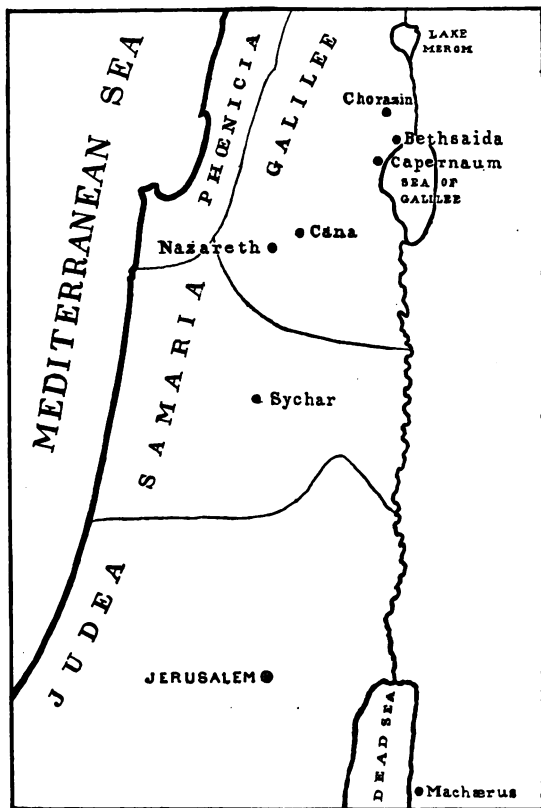
How were Peter and Nathanael brought to Jesus? If we are Christians have we ever tried to tell some one else of Jesus with an invitation to "come and see?"

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Prayer.

“Oh come let us worship and bow down ;
let us kneel before Jehovah our Maker : for
he is our God, and we are the people of his
pasture and the sheep of his hand. To-day,
oh that ye would hear his voice !” (Psa. xcv,
6, 7.)





MAP 2.

PART II.
PUBLIC WORK.

FIFTH WEEK.

**CLEANSING OF THE TEMPLE AND TALK
WITH NICODEMUS.**

Study V.—First Day.

BESIDES New-Year's Day the Jews had seven important holidays or "feasts" in a year's time. Three of these feasts—Passover, Pentecost, and Tabernacles—were celebrated at Jerusalem, to which the Jews came from all quarters for that purpose. It was now the month of April, and "the passover was at hand." Jesus, with his disciples, had left Capernaum, and had come up to Jerusalem. This was the most beautiful season of all the year in Palestine for such a trip. The plains were covered with a rich green, and the gray hills were lit up by the blossoms of red wind-flowers, rock roses red and yellow, marigolds, wild geraniums, red tulips, and a dozen other spring flowers. Great crowds

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of Jews were on their way to the city. Arriving at Jerusalem, Jesus and his party of disciples went directly to the temple. Eighteen years before this Jesus was there, and called the temple his "Father's House." What should he call it now? There were "oxen and sheep and doves," and "the changers of money" were sitting in that part of the temple known as the court of the Gentiles. This whole outer court had been converted into a big market-place. But Jesus "cast all out of the temple." This act of Jesus, and his "signs," or miracles, caused many to gather around him. He did not, however, trust himself to them.

Among the interested ones was Nicodemus, a Pharisee, and a member of the Jewish Sanhedrin. The Sanhedrin was composed of seventy men, who made up the highest court of authority among the Jews. Nicodemus came to Jesus at night, probably for fear that some of his companions would see him. Jesus met him in a kindly way, for he saw that Nicodemus was a timid man. In their conversation Jesus was very firm, and gave him very plain truth. He told him that

Part II.—Public Work.

if he expected to become a member of the new Kingdom, he must be "born anew." He must also believe on the Christ, the Son of God, who had been given by the Father that the world might through him be saved.

Study V.—Second Day.

Read John ii, 13-17, and note the courage of Jesus. Recall the reason why Jesus was in Jerusalem at this time.

Memory verses, John iii, 16-21.

Study V.—Third Day.

Read John ii, 18-22. This is the first definite reference Jesus made concerning his death and resurrection. What had Jesus done which caused the Jews to ask, "What sign showest thou?"

Outline and Interwoven Story.

First cleansing of the temple, John ii, 13-22; The first Passover of the public ministry, John ii, 23-25; The conversation with Nicodemus, John iii, 1-15; Some added words of truth, John iii, 16-21.

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Study V.—Fourth Day.

Read John ii, 23-25. Jesus knew very well that the people did not take him in the right way as the Messiah. What were the "signs?"

Suggestions for a Round Table.

1. Review carefully all the journeys of Jesus in Part I.
2. What was the court of the Gentiles?
3. What is the proper use of the house of God?
4. What was there about Jesus that attracted so much attention?
5. What words occur most frequently in John iii, 1-21?

Study V.—Fifth Day.

Read John iii, 1-7, carefully. It is the beginning of one of the greatest chapters in John's Gospel.

Search Questions.

1. Describe the building of Solomon's Temple. (1 Kings v-vii.)
2. What were some of the uses of the temple? (Deut. xii, 5-14; 1 Kings viii, 12-61; 2 Kings xix, 14, 15; 2 Chron. ii, 4, 5.)

Part II.—Public Work.

3. What kind of money was used in the time of Christ? (See Appendix of any Teachers' Bible.)

4. What animals were used in the temple sacrifices? (Ex. xxix, 1; Lev. i, 2, 10, 14; ix, 2-4.)

5. Why are there no animal sacrifices in the Church to-day? (John i, 29; Heb. x, 1-18.)

Study V.—Sixth Day.

Read John iii, 8-15, and look up the reference to Moses lifting up the serpent in the wilderness. Why was the lifting up of the serpent like that of the Son of man?

Map Work.

Jesus remains at Jerusalem during the time covered by this lesson. Learn all you can about the province of Judea and the city of Jerusalem.

Study V.—Seventh Day.

Read John iii, 16-21. Which verse is the most cherished by Christians? Why?

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Heart Talks.

How can we answer the statement made to Nicodemus, "Ye must be born anew?" This is the condition for our becoming a member of the Kingdom of God. Have we been "born of the Spirit?" Have our lives been completely changed? If not, why not? Why not right now?

Prayer.

"Create in me a clean heart, O God, and renew a right spirit within me." (Psa. li, 10.)

SIXTH WEEK.

THE JOURNEY THROUGH SAMARIA.

Study VI.—First Day.

AFTER Jesus had witnessed the first Pass-over feast of his public ministry, he, with his disciples, went into the country northeast from Jerusalem on a preaching tour. John the Baptist had not been idle since we left him preaching and baptizing by the Jordan. He was now "baptizing in Ænon near to Salim." John had not yet completed his work, and Jesus, not wishing to interfere, left Judea and started northward to Galilee. "And he must needs pass through Samaria." The Jews in passing from Galilee to Jerusalem and return, seldom went through Samaria, for the Jews had "no dealings with Samaritans." They usually went across the Jordan and into Perea. Jesus, however, went through Samaria, probably traveling northwestward over one of the great Roman roads which had been built in that country.

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After a tiresome journey of twenty miles Jesus came to "The Well of Jacob." "At present it is partially filled with rubbish and stones; but originally it must have gone down about one hundred and fifty feet." There Jesus, and probably John, waited while the rest of the disciples went on about half a mile to Sychar, a little village where they were to purchase food for the party. "It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink." The story of the conversation that followed, and how Jesus skillfully led this woman into "eternal life," can not be better told than it is in the fourth chapter of John's Gospel.

Every young student, at an unhurried time, should carefully read this incident, one of the most beautiful in the life of Jesus. The picture presented to the imagination is so real that one can very easily put himself beside the Savior, as he sat there and told the woman of Samaria the simple story of the "Water of Life."

After passing through Samaria, Jesus

Part II.—Public Work.

crossed the level Plain of Esdraelon, and came once more to Cana. It was while staying here that he healed the nobleman's son at Capernaum. He then visited Nazareth, where he read the Scripture and preached in the synagogue. But he was rejected, and henceforth made his home, such as it was, in Capernaum.

Study VI.—Second Day.

Read John iii, 22-30, and note John the Baptist's unselfishness. Why was John content to be the "forerunner" of Jesus? What is the meaning of verses 29, 30?

Memory verses, John iv, 10-14.

Study VI.—Third Day.

Read John iv, 1-6. Observe on the map the three possible routes of travel from Judea to Galilee; the western by the Mediterranean seashore, the middle through Samaria, and the eastern by the Jordan Valley. The mouth of the well was furnished with a curb or a low wall of stone as a protection against accidents.

Junior Studies in the Life of Christ.

Outline and Interwoven Story.

Jesus gains disciples in Judea, John iii, 22; The start into Galilee, John iv, 1-3; His work in Samaria, John iv, 4-42; John the Baptist at Ænon bears witness to him, John iii, 23-36; John put in prison, Luke iii, 19, 20; Jesus again in Galilee, Luke iv, 14; The second "sign" at Cana, John iv, 46-54; Visit to Nazareth, Luke iv, 16-30; Removal to Capernaum, Matt. iv, 13-16.

Study VI.—Fourth Day.

Read John iv, 7-26. Jesus was accustomed to use the means at hand for the teaching of great lessons. Mark how he used the words "well," "water," "drink," and "thirst."

Suggestions for a Round Table.

1. What was the general attitude of John the Baptist toward Jesus?
2. How do we show our selfishness? our unselfishness?
3. Make a list of the questions the woman of Samaria asked of Jesus.
4. What did Jesus confess himself to be in John iv, 26? What was his purpose?

Part II.—Public Work.

5. How can we spread the gospel as this woman did?

Study VI.—Fifth Day.

Read John iv, 29-42, and Mark i, 14, 15. Note why the people of Samaria believed the words of Jesus. John the Baptist was imprisoned in the castle of Machærus, a fortress on the eastern shore of the Dead Sea.

Search Questions.

1. Gain a good knowledge of Samaria, and locate on a map of Palestine “Ænon near Salim,” “Sychar,” and “Cana of Galilee.”

2. What was the history of the “parcel of ground” bought by Jacob? (Gen. xxxiii, 19; xlviii, 22; Josh. xxiv, 32.)

3. Describe the construction and use of wells in Palestine. (Gen. xxiv, 14-20; xxvi, 15-22; Judg. i, 15; 2 Sam. xvii, 18, 19; Prov. v, 15.)

4. Account for the Jews having no dealings with the Samaritans. (Ezra iv, 11-24.)

5. Recall other instances when Jesus held conversations with individuals or small groups.

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Study VI.—Sixth Day.

Read John iv, 46-54. This is the "second sign." In what way was it different from the first sign?

Map Work.

On Map 2 mark the journey of Jesus from Jerusalem to northeastern Judea, where it is supposed his disciples baptized, and then to Sychar, Cana, Nazareth, and Capernaum.

Study VI.—Seventh Day.

Read Luke iv, 16-31. Note the chapter in Isaiah from which Jesus read.

Heart Talks.

Am I able to seize the opportunity as Jesus did with the Samaritan woman, and bring some person into the Kingdom? If I can not do it, how can I prepare myself to do such personal work?

Prayer.

"Guide me in thy truth, and teach me; for thou art the God of my salvation; for thee do I wait all the day." (Psa. xxv, 5.)

SEVENTH WEEK.

THE CALL OF FOUR FUTURE APOSTLES.

Study VII.—First Day.

JESUS was now once more in his home province of Galilee. He had presented himself and begun his public ministry in Judea, in the capital city of his people, Jerusalem, and in its most sacred building, the temple. Judea was more mountainous and broken than Galilee. It was more a country of shepherds; Galilee more a land of farmers, while its lake was the scene of busy fishermen. The presence of Jesus in Jerusalem was noticed by only a few people. Of its rulers, Nicodemus alone had come to him by night as a timid learner.

Perhaps Joseph of Arimathea was a disciple. Thus the latter part of Jesus' work in Judea was very similar to the beginning of the ministry of John the Baptist. When John, his faithful forerunner, was cast into prison, Jesus more fully took up his public work. In Study VI it was noted that he left

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Nazareth for good, as far as counting it any longer his home, and came to Capernaum. This city was not only located on the Sea of Galilee, but was on the great caravan route from Damascus to Egypt.

In this active trade center and among the warm-hearted Galileans Jesus enlisted four men to follow him from this time on, and become future apostles. They are Peter and his brother Andrew, and James and John, the sons of Zebedee. Some of these had been with him before, but had returned to their work of fishing. Christ now promised to make them "fishers of men."

The miraculous deeds of Christ now grew much more frequent. During one Sabbath-day he cast the unclean spirit out of a man, cured Peter's wife's mother of fever, and in the evening healed many others. Then in a preaching tour through Galilee he wrought many other cures, even restoring a man who had the leprosy.

Study VII.—Second Day.

Read Matt. iv, 18-22. This second call of the disciples differs from the first, in that

Part II.—Public Work.

Jesus not only calls them to accept the gospel, but calls them to a definite life service.

Memory verses, Luke v, 8-11.

Study VII.—Third Day.

Read Luke v, 1-11. Luke's account of the call of the first four apostles has an additional interesting incident—the great draught of fishes.

Outline and Interwoven Story.

The call of the Four, Matt. iv, 18-22; The draught of fishes, Luke v, 1-9; A day in Capernaum, Mark i, 21-34; Morning prayer and counsel, Mark i, 35-38; First preaching tour in Galilee, Mark i, 39-45.

Study VII.—Fourth Day.

Read Mark i, 21-28. The scribes were teachers of the law, and always kept close to the opinions of former teachers.

Suggestions for a Round Table.

1. Where did Jesus begin his public ministry? Why at that place?
2. Where was Capernaum? Learn all you can about this city.

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3. Were Jesus' first disciples poor men?
4. What does it mean to "catch men?"

Study VII.—Fifth Day.

Read Mark i, 29-34. Peter's home in Capernaum may have become the stopping place of Jesus when in that city. Peter's mother may often have ministered to him in the months which followed.

Search Questions.

1. What were some of the diseases common to Palestine? (Lev. xiii, 1-3; xxvi, 16; Deut. xxviii, 21, 22, 27, 28, 35; Mark i, 30; ii, 3; Luke xiv, 2.)
2. What was the Jewish law concerning leprosy? (Lev. xiii, xiv; Num. v, 1, 2.)
3. Relate the history of Naaman, the Syrian leper referred to by Jesus when preaching at Nazareth. (2 Kings v, 1-23.)
4. Learn all you can about the province of Galilee.

Study VII.—Sixth Day.

Read Mark i, 25-28, and observe how Jesus prepared himself for his work by keeping the Morning Watch or Quiet Hour.

Part II.—Public Work.

Map Work.

Draw a circuit southward from Capernaum through Eastern Galilee, going westward and northward, and coming back through Chorazin and Bethsaida, which we know Jesus visited at some time, to Capernaum.

Study VII.—Seventh Day.

Read Mark i, 39-45. Christ in the early days of his work tried to avoid popular excitement, so as to gain time to get his teaching fully before the people. Therefore, he did not want the healed leper to publish his cure.

Heart Talks.

“If thou wilt, thou canst make me clean.” Jesus wills to make every one clean, not only in body, but also in soul. Have we ever given Jesus a chance to put forth his hand and say to each of us, “Be thou clean?”

Prayer.

“Purify me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” (Psa. li, 7.)

EIGHTH WEEK.

CHRIST CALLS MATTHEW.

Study VIII.—First Day.

WHILE Christ did not have a home in the full sense, his disciples were glad to provide a place for him, in return for the joy and blessing his presence always gave them. When he was once more in Capernaum, Mark records, to use the words found in the margin of the first verse of chapter two, "It was noised about that he was at home." Probably this was in Simon Peter's house. Quickly the entire space within the house, and even about the door, was crowded with people desiring to hear him. This fact made necessary the curious method, used by the four friends of a paralytic to get him before Jesus. They climbed an outside stairway, uncovered a part of the roof, probably over the inner court, and let the man down before the Master. Their faith and efforts were rewarded with his healing.

Part II.—Public Work.

Just outside the city there was in Jesus' time a place where the taxes of the Roman Government were collected. It was similar to our custom-house. The Jews hated both the tax and those who were appointed to collect it. These collectors were known as "publicans," and such a man was Matthew, whom Jesus now called to leave his business and become one of his disciples. Matthew, also called Levi, arranged a "great feast in his house," as a sign of the change in his life. It was at this supper that Jesus' act of eating "with the publicans and sinners" for the first time aroused the comments of the scribes and Pharisees. "And Jesus answering said unto them, They that are in health have no need of a physician; but they that are sick. I am not come to call the righteous, but sinners to repentance."

Then some of the disciples of John the Baptist asked why the followers of Christ did not fast. It appears that the Pharisees were also back of this question. Jesus answered them very clearly by making three comparisons which they could easily understand—that of the bridegroom and his

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friends, that of a new patch upon an old garment, and that of new wine put into old wine-skins.

Study VIII.—Second Day.

Read Luke v, 17-20. The houses of the poorer people of Palestine were of but one story, and built of a mixture of straw and mud plastered over a frame of posts and wicker work. For the flat roof tiles were sometimes laid over the wicker frame-work, and these could be easily removed.

Memory verses, Matt. ix, 2-8.

Study VIII.—Third Day.

Read Luke v, 21-26. This is the first time in his public ministry that Jesus meets the "scribes," who were the teachers of the Jewish law. They believed that God only could forgive sins. In what point was their mistake?

Outline and Interwoven Story.

A multitude gather to hear the word, Mark ii, 1, 2; The healing of the man sick of palsy, Mark ii, 3-12; The call of Matthew, Luke v, 27-32; Words about fasting, Matt. ix, 14-17.

Part II.—Public Work.

Study VIII.—Fourth Day.

Read Luke v, 27-32. Note, after Jesus added a publican to his little party, how the opposition of the scribes and Pharisees increased against him.

Suggestions for a Round Table.

1. What was the real reason for letting down the paralytic through the tiles of the roof?

2. What was Matthew's "toll?" Do we have a similar custom?

3. How could Matthew have used his business for personal gain?

4. What is the meaning of the words, "Follow me?"

5. Why did Jesus want such a man as Matthew for one of his disciples?

Study VIII.—Fifth Day.

Read Mark ii, 18-20, and note that, according to Lev. xvi, 29-31; xxiii, 26-32, by the law of Moses the Jews were required to fast but once a year.

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Search Questions.

1. From some Roman History or Bible Dictionary find out the Roman method of collecting taxes.

2. Observe the meaning, the manner, and the reason for fasting as given in the Old Testament. (Ex. xxiv, 18; Deut. ix, 9-18; 1 Sam. vii, 6; 1 Kings xix, 8; 2 Chron. xx, 3; Neh. ix, 1; Joel ii, 12-17; Isa. lviii, 3-9; Jer. xxxvi, 6-10; Dan. ix, 3.)

3. What does the New Testament say about fasting? (Matt. vi, 16-18; Luke v, 35; Acts xiii, 3; xiv, 23.)

4. Describe leather bottles. (See Bible Dictionary.)

Study VIII.—Sixth Day.

Read Mark ii, 21, 22. Jesus again uses illustrations from the daily life of the people.

Map Work.

Jesus during this lesson remains at Capernaum. Make a study of the Sea of Galilee, its size, the cities on its shores, and the kinds of business that were carried on.

Part II.—Public Work.

Study VIII.—Seventh Day.

Read Luke v, 36-39, and compare Luke's account with those of Matthew and Mark.

Heart Talks.

Jesus has use for every one of us, as he had for Matthew. He is also saying to us, "Follow me." Have we answered? Did Matthew lose anything by giving up his business and following Jesus? Are we ready to leave all behind and follow him?

Prayer.

"Show me thy ways, O Jehovah; teach me thy paths." (Psa. xxv, 4.)

NINTH WEEK.

GOOD DEEDS ON THE SABBATH-DAY.

Study IX.—First Day.

“AFTER these things there was a feast of the Jews, and Jesus went up to Jerusalem.” What this feast was and what part Jesus had in it we do not know. We are certain, however, that he was interested in other things about the city than the temple service. There was in Jerusalem near the “sheep gate” a pool called “Bethesda,” which was inclosed within five porches. In the five porches of this pool Jesus found “a great multitude” of poor crippled sufferers, who had come there for the purpose of stepping into the water and thereby being healed. The popular belief was that an angel descended into it, causing the water to bubble up at certain times, and that only he who first thereafter stepped into it could be healed. Among these invalids there was one who had been sick thirty-eight years. When Jesus found him

Part II.—Public Work.

he healed him, and told him to take up his bed and walk.

“Now it was the Sabbath on that day.” Among the Jews to carry any sort of load on the Sabbath-day was considered wrong, and they took occasion at this time to persecute Jesus. He made plain to them that no law concerning the Sabbath had been broken.

At another time they again found fault with Jesus because he and his disciples had plucked some heads of grain as they were going through the grain-fields.

When he went into the synagogue and there healed a man with a withered hand, the Jews “were filled with madness, and they communed one with another what they might do to Jesus.”

In no one of these cases did Jesus break the law. Does it not seem strange that such acts of helpfulness should lead the Pharisees and Herodians to try to kill Jesus?

Study IX.—Second Day.

Read John v, 1-9. The exact location of Bethesda in Jerusalem is not known. It is

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supposed that the pool was fed by an intermittent spring, which caused the bubbling.

Memory verses, John v, 15-17.

Study IX.—Third Day.

Read John v, 10-18. Study the steadily growing opposition to Jesus. Who opposed him? What provoked them to do it? Keep in mind what will be the result of this opposition.

Outline and Interwoven Story.

Jesus at the pool of Bethesda in Jerusalem, John v, 1-9; His words to the Jews after healing the lame man, John v, 10-17; The disciples in the grain-fields, Mark ii, 23-28; A man's withered hand restored, Matt. xii, 9-14.

Study IX.—Fourth Day.

Read John v, 19-29. Jesus had called God his own Father. Consider what such a statement would mean to those who had never heard it before.

Suggestions for a Round Table.

1. Why did Jesus say to the man at the pool, "Wouldest thou be made whole?"

Part II.—Public Work.

2. Compare the teaching of the Pharisees and Jesus concerning the Sabbath-day.

3. What does it mean to “rest on the Sabbath-day?”

4. What things can be called “works of necessity” on the Sabbath? What ones “works of mercy or love?”

Study IX.—Fifth Day.

Read John v, 33-40. These verses are a part of Jesus’ reply to the Pharisees. Note from what sources witness was borne concerning Christ.

Search Questions.

1. Find out how the Sabbath was observed under the law of Moses.

2. Learn all you can about Sunday, the Christian Lord’s-day, and why and how it is to be observed.

3. What were the agricultural products of Palestine? (Gen. xlix, 12, 20; Deut. viii, 8; Ruth ii, 23; Luke vi, 44; Rom. xi, 24.)

4. Recall the incident of David eating the show-bread. (1 Sam. xxi, 6.)

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Study IX.—Sixth Day.

Read Mark ii, 23-28, and fix in mind the statements of Jesus in verse 27.

Map Work.

Mark on Map 2 the course of Jesus in going to Jerusalem down through the Jordan Valley, on the west side of the river, and in returning on the east side of the river.

Study IX.—Seventh Day.

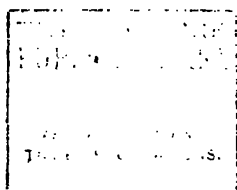
Read Luke vi, 6-11, and fix clearly how Jesus taught observance of the Sabbath-day.

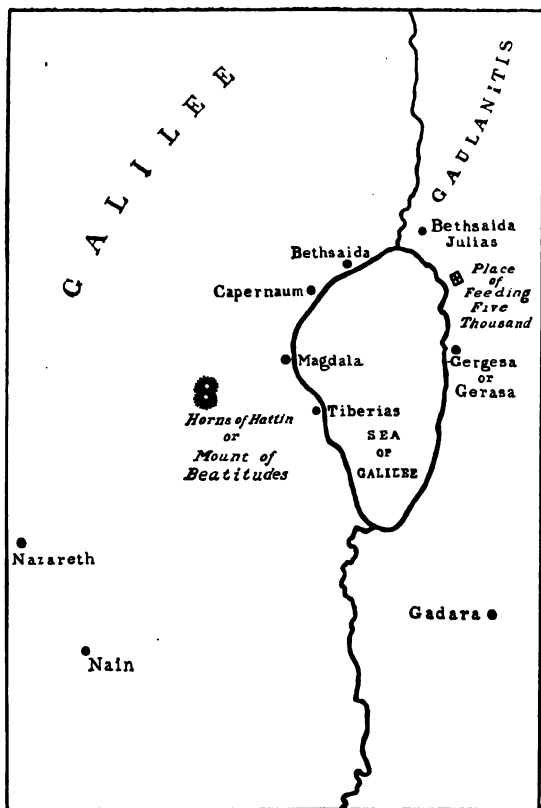
Heart Talks.

“The Son of man is Lord of the Sabbath.” Do we always keep this in mind when we pass the Sabbath-days week by week? If Jesus was here in person with us, how would he have us keep the Sabbath-day? Memorize Ex. xx, 8.

Prayer.

“They that watch for my soul take counsel together. O God, be not far from me.” (Psa. lxxi, 10-12.)





MAP 3.

TENTH WEEK.

THE TWELVE APOSTLES CHOSEN AND TAUGHT.

Study X.—First Day.

WHEN Jesus came back into Galilee he was followed by great crowds. They were from "Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan." Jesus spent his time preaching to them, teaching them, and healing the sick. He had become so well known that people from points as distant as Idumea and Tyre and Sidon came to hear him preach and to see his wonderful power.

The time had now come for Jesus to choose his apostles. He wanted twelve men "that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons." Jesus knew that he was about to take an important step. These men were to be the preachers and teachers of the new gospel, and they were to

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be the founders of the Christian Church. He felt the need of Divine guidance in choosing these men, and the night before they were appointed, Luke says, "He went out into the mountain to pray; and he continued all night in prayer."

Their names are familiar to us. We have all read and heard much about "Simon who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother," and the others. The names appear to be in pairs, and in all the lists form three sets of four each. The four names in each set are always the same; but the order in which they are placed often varies.

It was probably on the "Horns of Hattin," a double-peaked hill, four miles west of the Sea of Galilee and about eight miles southwest of Capernaum, that Jesus spent the night in prayer. This mountain is known as the "Mount of Beatitudes." On that summer morning Jesus came down from the mountain, chose the twelve apostles, and then began to deliver what is known to us as the "Sermon on the Mount." Matthew gives the sermon in chapters v, vi, and vii. It should

Part II.—Public Work.

be carefully studied by every young student. In it Jesus sets forth clearly the principles of the new Kingdom which he established. Note the two phrases common to the whole sermon—"Kingdom of Heaven," and "Righteousness."

Study X.—Second Day.

Read Matt. xii, 15-21, and note how the prophet pictures the character of Jesus, the Savior.

Memory verses, Matt. v, 3-12.

Study X.—Third Day.

Read Luke vi, 12-19. Peter's name is first in the list, because he was the foremost apostle. The name of Judas Iscariot is placed last, because by betraying Christ he proved most unworthy.

Outline and Interwoven Story.

Jesus' growing fame, Matt. iv, 23-25; Isaiah's picture of Christ as the hope of the Gentiles, Matt. xii, 15-21; The twelve apostles chosen, Luke vi, 12-19; The Sermon on the Mount, Matt. v, vi, vii.

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Study X.—Fourth Day.

Read Matt. v, 1-12. These verses describe the character of those who are members of Christ's kingdom. Every student should commit to memory these "Beatitudes."

Suggestions for a Round Table.

1. What made the choosing of the twelve apostles an important thing?
2. What points in the sermon apply to our daily living?
3. What was Jesus' opinion of the scribes and Pharisees?
4. What to you are the best ten verses in the Sermon on the Mount?

Study X.—Fifth Day.

Read Matt. v, 43-48. This is the central thought of what Jesus has to say concerning our spirit and temper. How could you apply it to your own life?

Search Questions.

1. Look up on the map the places mentioned in Matt. iv, 23-25, and in Mark iii, 8.
2. Compare the list of the names of the apostles in Matt. x, 2-4; Luke vi, 14-16;

Part II.—Public Work.

Acts i, 13. Note the three groups of four names each, and commit the names to memory, as given by Matthew.

3. Search out some statements concerning the kingdom of God or kingdom of heaven. (Matt. iii, 2; viii, 11; xix, 14, 23; Luke viii, 10; xvii, 20, 21; John iii, 3, 5.)

4. Make a list of the verses in the Sermon on the Mount in which occurs the word "righteousness."

Study X.—Sixth Day.

Read Matt. vi, 26-33, and mark how Jesus used further illustrations from nature. What is included in "all these things?" What are some of the things we usually seek first?

Map Work.

Mark on Map 3 the course of Christ from Capernaum to the Horns of Hattin, or Mount of Beatitudes, and return to Capernaum.

Study X.—Seventh Day.

Read Matt. vii, 24-29. Note how Jesus ends this sermon, and how it affected his hearers.

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Heart Talks.

“All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.” Has this been my “Golden Rule?” Will I make it the rule of my life in the future?

Prayer.

“Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock and my redeemer.”
(Psa. xix, 14.)

ELEVENTH WEEK.

RAISING THE WIDOW'S SON.

Study XI.—First Day.

THE sermon was ended, and Jesus was again in Capernaum. How very much of interest there was to Jesus in that fishing and trading town! There he had preached, taught, healed, and prayed. He did not at this time return to quiet and rest. He had no sooner entered the city than he was called upon by a centurion to heal his servant, who was sick and at the point of death.

The centurion believed in the power of Jesus. He knew that it would not even be necessary for Christ to go to his home; the cure would come if Christ would "only say the word." And because he had such faith, Jesus at once healed his servant.

Soon after this, the Master and his disciples left Capernaum and started toward Nain. The great multitude of people that had come down from the mountain after

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hearing the sermon followed him. Nain was six miles southeast of Nazareth, about twenty-five miles from Capernaum, and three miles east of the main road leading from Nazareth to Jerusalem. In those days it must have been a walled city, with gates, for the ruins of the walls as seen to-day are of considerable extent. If Jesus left Capernaum in the morning, he would be arriving at Nain in the late afternoon. As he and his party neared the city walls, they met a large funeral procession coming out of the town. A Jewish mother was going to the old burying-ground just outside the city gates to bury her son. This scene—the mother, the funeral bier, the long line of mourners and friends—moved the heart of Jesus, and, touching the open coffin, he called the young man back to life and gave him to his mother.

We can easily imagine what followed this act of Jesus. The report soon “went forth concerning him in the whole of Judea, and all the region round about.”

While so many people were being stirred and strengthened by Jesus’ words, John the Baptist, in prison at Machærus, began to

Part II.—Public Work.

doubt whether or not Jesus was the Messiah. So he sent some of his disciples to Jesus to inquire. After they had come and departed, Jesus said some noble words concerning John.

Study XI.—Second Day.

Read Luke vii, 1-5. A centurion was an officer over a hundred men in the Roman army. This man was probably in the service of Herod Antipas, and had built the synagogue at Capernaum.

Memory verses, Luke vii, 12-14.

Study XI.—Third Day.

Read Luke vii, 6-10. Note which words tell of the centurion's authority; also his humility. What caused Jesus to say the words in verse 10?

Outline and Interwoven Story.

Jesus heals the centurion's servant, Luke vii, 1-10; The raising of the widow's son, Luke vii, 11-17; The question of John the Baptist, Luke vii, 18-23; Christ's tribute to John, Matt. xi, 7-19.

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Study XI.—Fourth Day.

Read Luke vii, 11-17. The Jews did not bury their dead in coffins, but laid them in niches cut in the rocks. Out of respect, everybody was supposed to join the funeral procession.

Suggestions for a Round Table.

1. How did the centurion show his faith?
2. What was the best thing in his character?
3. From the incident at Nain, describe a Jewish funeral.
4. What was Jesus' estimate of John the Baptist?

Study XI.—Fifth Day.

Read Matt. xi, 2-6. It is not strange that John should ask the question in verse 3. Note how condensed is Matthew's account as compared with Luke's.

Search Questions.

1. Find additional information concerning the Jews' manner of burial.
2. Read in Num. xix, 11-16, why no rabbi would touch a dead person.

Part II.—Public Work.

3. Find some incidents when Jesus showed much tenderness.

Study XI.—Sixth Day.

Read Matt. xi, 7-12. These words are Jesus' testimony to John. Jesus spoke very highly of him. "He that is but little in the kingdom of God is greater than he." Why was this?

Map Work.

Draw a line on Map 3 from Capernaum to Nain, and make the return round along the lake shore past Magdala. We shall see later that Mary of Magdala and other women are soon to accompany Christ.

Study XI.—Seventh Day.

Read Luke vii, 29-35, and mark Jesus' illustration from the two groups of children playing in the market-place. One group wishes to play one game; the other group another game.

Heart Talks.

"He that hath ears to hear let him hear." Jesus means that we shall look beneath the

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surface for the meaning of the words he spoke. How many of us study the words of Jesus as carefully as we study our day-school lessons?

Prayer.

“Open thou mine eyes, that I may behold wondrous things out of thy law.” (Psa. cxix, 18.)

TWELFTH WEEK.

THE SINFUL WOMAN FORGIVEN.

Study XII.—First Day.

THE next event in the life of Jesus is a visit to the house of Simon the Pharisee, where he forgave the sinful woman of her sins. Luke, who tells this story, does not give the name of the place. Jesus probably returned to Capernaum after his stay at Nain. In accordance with the usual custom for one teacher to invite another home to dinner, Simon asked Jesus to dine with him in his own house. It was one of the better houses of the city. It no doubt had rich curtains, elegant hangings, costly couches, and was cared for by a large number of servants. It was the custom when a guest arrived, for the master of the house to give the welcome kiss, and the greeting, "The Lord be with you." It appears that Simon somewhat coldly had omitted these courtesies. Jesus had not been at the table long when a woman

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who is described as a "sinful woman" came into the house. There followed then the interesting incident which is recorded in Luke vii, 37-50. Simon wondered why Jesus permitted the woman to touch him. Jesus answered him by comparing Simon's actions with what the woman had done. He then told how the woman had shown her love, and also forgave her sins.

Soon after this, Jesus with the twelve disciples, and several women, made his second preaching tour through Galilee. It was at this time that he uttered the solemn truth concerning "blasphemy against the Holy Spirit." "He was casting out a demon that was dumb. And it came to pass, when the demon was gone out, the dumb man spake; and the multitudes marveled." But the scribes and Pharisees tried to make the people believe that Jesus performed this miracle by the power of the spirit of Satan, and not by the power of the Holy Spirit. They were "blaspheming" the name of the Holy Spirit. "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin."

Part II.—Public Work.

Study XII.—Second Day.

Read Luke vii, 36-50. Observe carefully the instance of the lender and his two debtors, and how Jesus applies it to himself and Simon and the woman. This is the power of Jesus to appeal to a man on his right level.

Memory verses, Luke vii, 41-47.

Study XII.—Third Day.

Read Luke viii, 1-3. These three verses show the busy life of Jesus, and the glad service to him from those whom he had helped. This Mary was from the town of Magdala on the western shore of the Sea of Galilee.

Outline and Interwoven Story.

The sinful woman forgiven, Luke vii, 36-50; The second preaching tour in Galilee, Luke viii, 1-3; Christ's friends alarmed for him, Mark iii, 20, 21; Words concerning the "eternal sin," Mark iii, 22-30; Speech an index of life, Matt. xii, 33-37; Christ himself a sufficient "sign," Matt. xii, 38-42; Evil in an empty heart, Matt. xii, 43-45.

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Study XII.—Fourth Day.

Read Matt. xii, 22-30. Mark the occasion of another controversy with the Pharisees, and how Jesus answers their statements.

Suggestions for a Round Table.

1. What can be said of the character of Simon? Keep in mind that he was a Pharisee.
2. Study the Jewish custom of entertaining guests.
3. Why were the Pharisees continually misunderstanding Jesus?
4. Recall the different times Jesus has referred to his death and resurrection.
5. In what other instances does Jesus call himself the "light?"

Study XII.—Fifth Day.

Read Matt. xii, 31-37, and recall the incident that induced Jesus to say these words. What did he mean by "idle words?"

Search Questions.

1. What were the different ways of anointing?

Part II.—Public Work.

2. Find the only Old Testament reference to Beelzebub.

3. Read the account of the “sign of Jonah.” Tell the story of his preaching at Nineveh. (Jonah i, 17; ii, 10; iii.)

4. Give some illustrations of a woman’s part in Jewish life. (Gen. xviii, 6; xxiv, 65-67; Ex. ii, 16; xv, 20; Ruth ii, 8; 1 Sam. ii, 19; Acts xii, 13, 14.)

5. Note the number of times the word “light” occurs in the passage, Luke xi, 33-36.

Study XII.—Sixth Day.

Read Luke xi, 24-26. Compare with Matt. xii, 44. No empty heart is safe. When evil is cast out, something good must take the place. Keep busy in doing good, and the devil can not reach you.

Map Work.

Locate Magdala on the Sea of Galilee.

Study XII.—Seventh Day.

Read Luke xi, 29-36. It is first our part to receive light; then to give light.

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Heart Talks.

“The tree is known by its fruit.” This is an illustration from the orchard. Do we gather “figs from thistles?” What sort of tree is my own life? Look first at its fruits.

Prayer.

“Set a watch, O Jehovah, before my mouth; keep the door of my lips.” (Psa. cxli, 3.)

THIRTEENTH WEEK.

CHRIST TEACHES IN PARABLES.

Study XIII.—First Day.

THE Jewish people failed to understand Jesus. His own relatives seemed to be blind to the real work of this young man of Nazareth. At one time they sought to "lay hold on him," fearing he was losing his mind. They now send him word to come out of the crowd where he was teaching. Jesus at once took advantage of the request, and called attention to a great truth. He showed that in his thought the words "mother" and "brethren" were taking on a new meaning. They did not refer merely to blood relationship. Jesus, pointing to his disciples around him, said, "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother."

On this same day Jesus went with his disciples to the seaside. We love to think of them there by "blue Galilee" on that autumn

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day. The multitude stood on the shore, and Jesus began to teach them. As the people passed back and forth, they stopped and listened to what was being said. The crowd soon became so large that Jesus was compelled to get into a boat and push away a little from the land. It is easy to imagine the scene: Jesus sitting in the prow of the boat, with the disciples about him, and the audience on the shore, crowding to the water's edge in the effort to get nearer to the One who was speaking.

Jesus began preaching to them concerning the Kingdom of Heaven. He talked to them in "parables;" that is, he told them of the spiritual lessons found in the most common things and experiences. He began by calling to their minds a familiar scene. The grain-fields were near at hand, the sowing was past, and the harvest-time was approaching. "Behold the sower went forth to sow," were his first words. He continued preaching in this way for some time, using other illustrations, as, the grain of mustard-seed, the woman with three measures of meal, the tares, the pearl, and the casting of a net into the sea.

Part II.—Public Work.

From each of these, and probably many others, he drew lessons concerning the "Kingdom."

Study XIII.—Second Day.

Read Mark iii, 31-35. Jesus seems to have been in some quiet place teaching the multitude of people. As the custom was, the people probably sat in the outer circle; the disciples next, and Jesus himself in the center.

Memory verses, Matt. xiii, 31-33.

Study XIII.—Third Day.

Read Matt. xiii, 1-9. The difference in the crop depends on the kind of soil. Each lot of seed gets nearer to producing a crop, as one goes through the four cases.

Outline and Interwoven Story.

The true kindred of Christ, Mark iii, 31-35; Parable of the Sower, Luke viii, 4-15; Other parables about seed, Matt. xiii, 24-30, 36-43; Mark iv, 26-32; Parables about other things, Matt. xiii, 33, 44-50; Sayings about the lamp and householder, Luke viii, 16-18; Matt. xiii, 51, 52.

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Study XIII.—Fourth Day.

Read Luke viii, 9-15. This is the explanation of the parable of the sower. There are things which prevent the Word of God from bringing forth fruit in our hearts. We must guard against them.

Suggestions for a Round Table.

1. How can we become near relatives to Christ?
2. What is a parable?
3. How many and what parables did Jesus speak at this time?
4. What keeps the Kingdom of God from growing in our lives, and in the world?

Study XIII.—Fifth Day.

Read Matt. xiii, 24-33. In verses 36-43 of this chapter Jesus explains this parable.

Search Questions.

1. What are the names of Jesus' brothers or "brethren?"
2. Which of them became leader of the Church in Jerusalem?
3. Which of them wrote epistles?
4. Why did Jesus use parables? (Matt. xiii, 10-17; 34, 35; Mark iv, 10-12.)

Part II.—Public Work.

Study XIII.—Sixth Day.

Read Mark iv, 26-29. Observe that Mark alone gives this parable.

Map Work.

Instead of the map work for this lesson, begin to arrange the parables of Jesus under the main heads: 1. Parables of the Kingdom; 2. Parables of Grace; 3. Parables of Warning. The parables in this lesson all belong to the first class.

Study XIII.—Seventh Day.

Read Matt. xiii, 44-52. Note how much is put into some of these short parables. Is the Kingdom of God of sufficient value to give everything else away for it?

Heart Talks.

“For whosoever shall do the will of God, the same is my brother and sister and mother.” Do we belong to Christ’s circle of relations? What is the condition? Do we know what God’s will is concerning us?

Prayer.

“Thy kingdom come. Thy will be done, as in heaven, so on earth.” (Matt. vi, 10.)

FOURTEENTH WEEK.

THE TEMPEST STILLED AND THE DEMONS CAST OUT.

Study XIV.—First Day.

It was the evening of the day of parables. Jesus had preached most of the day to the multitudes of people who remained with him until the evening-time. Weary from his day's work, he suggested to his disciples that they go over to the other side of the lake to spend the night. He was not only tired physically, but his mind also was needing rest. All day he had undergone an intense strain in preaching to the people so as not to be misunderstood. The disciples hastily launched their little boat, and were soon out from the shore. They had made no preparation for the short trip of six miles to the other side. They took Jesus "even as he was," probably with no evening meal, and in their haste had not noticed any signs of an approaching storm.

Part II.—Public Work.

They had not gone far when “a great storm of wind” came on. Jesus was asleep, for very weariness and hunger, in the stern of the ship, his head on “the cushion,” or leather seat used by the steersman.

How very little the disciples knew of the One they were taking across the lake! As the storm increased they became afraid, and called to Jesus to save them. At this point the story is too sublime to put into words other than we have it in the Gospels. Jesus said, “Peace, be still,” “and the wind ceased, and there was a great calm.”

When they came to the east side of the lake, they found themselves “at the country of the Gerasenes.” It was in part a desolate place, honey-combed with “tombs,” and in part given over to the keeping of swine, as the people were largely Gentile. Here Jesus encountered a demoniac, who called his name “Legion,” and was “crying out, and cutting himself with stones.”

Jesus finished his day’s work by commanding the unclean spirit to come out of this man, leaving him “clothed and in his right mind.”

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Study XIV.—Second Day.

Read Mark iv, 35, 36, and compare with Matthew's and Luke's account of the same incident. (See Matt. viii, 23, and Luke viii, 22.) Which account gives the best picture?

Memory verses, Luke viii, 24, 25.

Study XIV.—Third Day.

Read Mark iv, 37-41, and try to imagine the scene. The mountains around the Sea of Galilee cause sudden wind-storms to rush down on the water.

Outline and Interwoven Story.

The start from Capernaum, Luke viii, 22;
The stilling of the tempest, Mark iv, 37-41;
The wild man of Gergesa, Luke viii, 26-30;
The way he was cured, Luke viii, 31-37;
His request and Jesus' commission, Mark v, 18-20.

Study XIV.—Fourth Day.

Read Luke viii, 26-30. The country of the Gerasenes, which is the word used by Mark and Luke (see the Revised Version), was on the east side of the Sea of Galilee near the town of Gergesa, now called Gersa or Kersa.

Part II.—Public Work.

Suggestions for a Round Table.

1. Study the Sea of Galilee, its size, shape, mountains about it, and frequent storms.
2. Locate the cities around the shore of the Sea of Galilee—Capernaum, Magdala, Tiberias, Bethsaida of Galilee, Bethsaida Julias, Gergesa.
3. Why did Jesus say to the disciples during the storm, "O ye of little faith?"
4. How was Jesus becoming famous?

Study XIV.—Fifth Day.

Read Matt. viii, 30-32. The only place around the Sea of Galilee where the mountain comes up to the shore is about a mile south of Gergesa.

Search Questions.

1. Are there other instances of the water of the sea or rivers obeying the Lord?
2. Which Gospel gives the words, "Peace, be still?"
3. Which Gospel tells of *two* being cured at this time?
4. One man who was cured may have been from Gergesa, and the other from Gadara. Find Gadara on the map.

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Study XIV.—Sixth Day.

Read Luke viii, 34-37. Observe the changed condition of the man? Describe his appearance both before and after Jesus had healed him.

Map Work.

Mark the course of Jesus from Capernaum across the sea to Gergesa and return.

Study XIV.—Seventh Day.

Read Mark v, 18-20. Jesus met with so much opposition, that he did not always tell the people to publish what he had done for them. In this case, however, it would not hinder his work, for he was about to leave the country east of the Sea of Galilee.

Heart Talks.

“Peace, be still.” We have all heard and read much about the “sea of life.” Has it been stormy for us? Has Jesus said to us, “Peace, be still,” and have we felt the calm of the faithful Christian life?

Prayer.

“Let not the waterflood overwhelm me, neither let the deep swallow me up.” (Psa. lxix, 15.)

FIFTEENTH WEEK.

CHRIST RAISES JAIRUS'S DAUGHTER.

Study XV.—First Day.

ON the morning after the storm at sea, Jesus and his disciples returned across the lake to Capernaum. On the shore many were gathered to meet him. It may have been that they were uneasy, not knowing what had happened out on the lake during the storm. As the boat came in sight, making for Capernaum, the multitude had gathered to wait for the return of him whose talks on the day before had been so full of parables. As he stepped ashore, he was at once surrounded and "thronged" by the eager, curious crowd.

That he had landed safely was soon reported about the town. It reached two homes where there was much sorrow. The daughter of Jairus, a ruler of the synagogue, was dead, and the father had come to Jesus, saying, "My daughter is even now dead; but come and lay thy hand upon her, and she shall live."

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On the way to the house of Jairus, Jesus healed a woman who had been sick for twelve years. This woman was like the centurion; she believed in the power of Jesus to heal her, and she was cured on account of her faith. "Daughter, thy faith hath made thee whole; go in peace."

When Jesus arrived at the home of Jairus, the preparation for the funeral had already begun. There was the wailing of the mourners, real and hired, the sound of the flutes, and the general tumult of the crowd. Soon all this was changed, however, for the Lord had spoken to the girl and brought her again to life. We are not surprised that the people were astonished, and the fame thereof went forth into all that land."

When Jesus returned from the house of Jairus to his own home, two blind men came to him and were given their sight. Later a dumb demoniac was brought to him and healed.

Study XV.—Second Day.

Read Luke viii, 40-56, that you may first see the whole story of how Jesus went to the ruler's house.

Part II.—Public Work.

Study XV.—Third Day.

Read Mark v, 25-28. Observe that this incident occurred while Jesus was on the way to the house of Jairus. It shows his busy life, and how eager people were to receive his help.

Outline and Interwoven Story.

Jesus' welcome at Capernaum, Luke viii, 40; The raising of Jairus's daughter, Luke viii, 41, 42; Mark v, 35-43; The infirm woman restored, Mark v, 25-34; Two blind men cured, Matt. ix, 27-31; A demon cast out of a dumb man, Matt. ix, 32-34.

Study XV.—Fourth Day.

Read Luke viii, 45-48. From these instances we can know what "faith" is. When we believe that Jesus can do a certain thing, then we have faith. What Jesus does he always does "according to our faith."

Suggestions for a Round Table.

1. Which had the more faith, the woman or Jairus?
2. Why is death only a sleep?
3. What are some of the things we believe Jesus can do for us?

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Study XV.—Fifth Day.

Read Mark v, 35-43. It is supposed that Mark got the most of his material concerning the life of Jesus from Peter. Note how full of detail this story is, because Peter was one of those who saw the girl raised from the dead.

Search Questions.

1. What was the ruler of the synagogue? (Luke xiii, 14; Acts xiii, 15; and Bible Dictionary.)
2. What language did Jesus probably speak? (See a Bible Dictionary or Teacher's Bible on the languages of Palestine.)
3. How was the raising of the daughter of Jairus like the raising of the widow's son at Nain?
4. On what other occasion did Jesus speak of death as sleep?

Study XV.—Sixth Day.

Read Matt. ix, 27-31, and note how Jesus first determined the faith of the blind man.

Map Work.

Go rapidly over the events and journeys in the life of Jesus from the time of his baptism, by use of Maps 1-3.

Part II.—Public Work.

Study XV.—Seventh Day.

Read Matt. ix, 32-34, and recall the former words of Jesus concerning “blasphemy.”

Heart Talks.

“Believe ye that I am able to do this?” Jesus will do many things for us. Do we believe that he can? He can save us from our sins. Do we believe it?

Prayer.

“Be thou merciful to me a sinner.” (Luke xviii, 13.)

SIXTEENTH WEEK.

THE SENDING OUT OF THE TWELVE.

Study XVI.—First Day.

WHEN Jesus left Capernaum at this time to go to Nazareth, it was a decisive day for both cities. Henceforth Capernaum was not so fully the center of his work, and he visited it only occasionally. He had no permanent home after this, and it is pathetic to read that "The Son of man hath not where to lay his head." At Nazareth his townspeople received him no better than before. To them Jesus was only "the carpenter's son." They could not believe that he was the Messiah, the Son of God. Jesus had begun this part of his Galilean ministry at Nazareth, and before closing it he gave them another appeal and a further opportunity for repentance. They would not heed him, however, and he left Nazareth, never again to return.

Part II.—Public Work.

After this Jesus continued to preach, teach, and heal the sick in all the cities and villages of Galilee. He was never idle. He was always doing some sort of good. As he went about from one city to another, great crowds of people followed him. When he saw how distressed and scattered they were, he compared them to a flock of sheep having no shepherd. It was then that he called together the twelve apostles, and gave them authority to go about the country and do the work he had been doing. He had chosen them that they might be with him, and that he might train them for this work. In the Sermon on the Mount, and in the parables by the sea, he had instructed them. They had gone with him from place to place, and saw him perform many miracles. Thus, little by little, he had begun to train them to carry on his work after he was gone. Having charged them carefully as to what they were to do and not to do, he sent them out in pairs.

“And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.”

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Study XVI.—Second Day.

Read Mark vi, 1-6. "His own country" was the city of Nazareth. Compare this his last visit to Nazareth with the visit just after the beginning of the Galilean ministry. (See Luke iv, 16-30.)

Memory verses, Matt. x, 29-33.

Study XVI.—Third Day.

Read Matt. x, 1-8, and recall the purpose for which the apostles were chosen. (Mark iii, 14.) Notice the three groups of four names each.

Outline and Interwoven Story.

Second rejection at Nazareth, Matt. xiii, 54-58; Jesus sends out the twelve apostles, Luke ix, 1, 2; Names of the Twelve, Matt. x, 2-4; Instructions to them, Matt. x, 5-12; Death of John the Baptist, Mark vi, 14-29.

Study XVI.—Fourth Day.

Read Mark vi, 8-11. Nothing was to be taken by the apostles that would hinder them in their work.

Part II:—Public Work.

Suggestions for a Round Table.

1. What in the study tells us of the early life of Jesus at Nazareth?
2. Why is a man without honor in his own country?
3. Why did Jesus send out the disciples at the time he did?
4. Why was John the Baptist put in prison and killed?
5. Study the character of John the Baptist.

Study XVI.—Fifth Day.

Read Matt. x, 28-33. Keep in mind that all that Jesus said to the apostles at this and other times, and all that he told them to do was training them to carry on the work of his gospel after his death.

Search Questions.

1. Collect all the references concerning Jesus at Nazareth.
2. How does Matt. ix, 36-38, apply to foreign missions to-day?
3. How does history prove Matt. x, 34?

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4. What were the different articles of Jewish dress?

5. Make a brief outline of the life of John the Baptist.

Study XVI.—Sixth Day.

Read Mark vi, 12-20, and keep in mind that John the Baptist was killed before the Twelve were sent out, although it is not mentioned until afterward.

Map Work.

Mark on Map 3 the course of Jesus from Capernaum to Nazareth and Southwestern Galilee and return. Locate Macherus, where John was imprisoned. (See Map 2.)

Study XVI.—Seventh Day.

Read Mark vi, 21-29. This one Bible passage is enough to tell us of the black life of Herod Antipas.

Heart Talks.

“Be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and

Part II.—Public Work.

body in hell.” (Matt. x, 28.) What things kill the body? What destroy the soul? What destroy both body and soul? Do we ever put ourselves in the way of any of these things? How can we keep out of them? Memorize Eph. vi, 14-17.

Prayer.

“O keep my soul, and deliver me: let me not be put to shame, for I take refuge in thee.” (Psa. xxv, 20.)

SEVENTEENTH WEEK.

THE FEEDING OF THE FIVE THOUSAND.

Study XVII.—First Day.

WHEN the disciples returned to Capernaum after their preaching tour, they brought to Jesus the news of the death of John the Baptist. They told him all about Herod's great banquet, the dancing of the daughter of Herodias, the vow of the king, and the final scene in the cell of the dark dungeon. Deeply affected by this sad death of his "forerunner," Jesus planned to go with his disciples away from Capernaum across the lake eastward for a little period of quiet. Both he and his disciples, who had just returned from their preaching-circuit, needed rest. Then, too, it probably seemed wise to Jesus to remove himself away from the power of the crafty Herod. He could not, however, get away from the crowds of people. Many ran around the shore to meet him, and when he saw the

Part II.—Public Work.

great multitude, "he had compassion on them."

The evening of this day is full of interesting scenes. The feeding of the five thousand is always fascinating to us. There was a large grassy plot, and the people were seated in companies of fifty. Jesus blessed the five loaves and two fishes, and gave them out. The great throng were all satisfied, and at the last there were gathered up twelve baskets full of fragments. It was no wonder that when the people saw this miracle, they said, "This is of a truth the prophet that cometh into the world."

After this, when the great gathering desired to make Jesus king, he told the disciples to take the boat and go back to Capernaum, while he sent the people away. He himself then went up into a mountain to be alone with God in prayer.

What happened that night when Jesus walked on the water, we all know. The morning found them again in Capernaum, and busy at work. The Master gave his last sermon in the synagogue of the city where he had taught so much. Some were

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offended and left him, but Peter said, "To whom shall we go? Thou hast the words of eternal life."

Study XVII.—Second Day.

Read Mark vi, 30-38, and compare with Matt. xiv, 13-17; Luke ix, 10-13; and John vi, 1-9. Note that this is the first notable event in the public ministry of Jesus that is recorded by all four of the Gospel writers.

Memory verses, John vi, 33-35.

Study XVII.—Third Day.

Read Mark vi, 39-46. Jesus quickly knew what to do when he saw the situation. Try to imagine the scene.

Outline and Interwoven Story.

Jesus feeds five thousand, Mark vi, 30-44; He sends away the twelve disciples, Mark vi, 45; And the people who wish to make him king, John vi, 14, 15; Matt. xiv, 23; His prayer on the mountain, Mark vi, 46; Walking on the water, Matt. xiv, 24-33; Cures in Genessaret, Mark vi, 53-56; Words concerning the bread of life, John vi, 22-71; Eating with unwashed hands, Mark vii, 1-23.

Part II.—Public Work.

Study XVII.—Fourth Day.

Read Matt. xiv, 24-33. and recall what Jesus said to the disciples a short time before this, when they were out on the sea together.

Suggestions for a Round Table.

1. How did Jesus and the apostles take a vacation?
2. How does John vi, 4, suggest the reason for the gathering of such a large crowd of people?
3. Why did Jesus preach on the "Bread of Life" at this particular time?
4. What kind of a man was Peter? (Matt. xiv, 28-31; John vi, 67-69.)

Study XVII.—Fifth Day.

Read and reread John vi, 24-35. Jesus taught the woman of Samaria about thirsting and drinking. Here he refers to hunger and eating.

Search Questions.

1. Describe the making of bread in Palestine. (See Bible Dictionary on "bread.")

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2. How did the Romans and the Jews keep the time of day? (See Teacher's Bible.)

3. Read the account of God's sending manna to the children of Israel. (Ex. xvi, 14-31.)

4. Compare Jesus' statements concerning the "water of life" with those about the "bread of life."

Study XVII.—Sixth Day.

Read John vi, 60-69. Who is referred to in verse 64? Note that this is the first reference to the betrayal of Jesus.

Map Work.

Mark the course of Christ on Map 3 from Capernaum east across the Sea of Galilee, to the place of feeding five thousand, then southwest, when he walked on the water; west to Gennessaret (between Magdala and Capernaum), and back to Capernaum.

Thoroughly review the whole life up to this time.

Study XVII.—Seventh Day.

Read Matt. xv, 1-11. The Pharisees not only held to the law, but made many traditions binding.

Part II.—Public Work.

Heart Talks.

Jesus said unto them, "I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst." (John vi, 35.)

Let us think of these words and what they mean to us. We feed our bodies on bread and meat. Upon what do we feed our minds? Do we feed our souls on the Bread of Life?

Prayer.

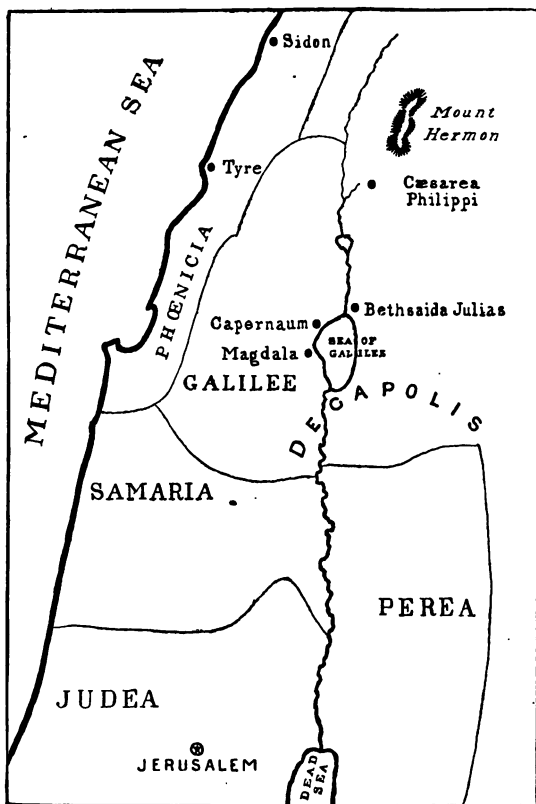
"Lord, evermore give us this bread."
(John vi, 33.)

PART III.
TRAINING WORK.
EIGHTEENTH WEEK.
CHRIST GOES INTO NORTHERN
GALILEE.

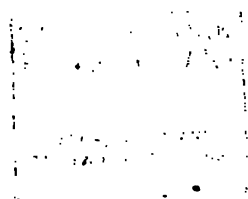
Study XVIII.—First Day.

WITH this Study we begin the third of the four main divisions of Christ's life. From this point to the beginning of the last week of his life, Jesus spent most of his time in training the twelve disciples for the work of building up the early Christian Church.

We do not know the length of the time Jesus was in Capernaum after his return from feeding the five thousand. It would seem that he did not stay long. Matthew says that he "withdrew into the parts of Tyre and Sidon." Leaving Capernaum with his disciples, he apparently took a quiet track over the hills of Galilee to "the borders of Tyre and Sidon." These cities were large



MAP 4



Part III.—Training Work.

trading-places on the Mediterranean Sea. It is not probable that Jesus entered either of them. The "parts of Tyre and Sidon" may have referred to the district lying northwest and north of Galilee, and extending from the Mediterranean Sea to the sources of the Jordan River, and his journey probably took him along the boundary-line between this country and Galilee. While there, the guest of a friendly Jew, Jesus cured the afflicted daughter of a woman who was a Canaanite, or Syrophenician by birth, and so a Gentile, probably speaking the Greek language. On his return journey, Jesus probably turned southeast and crossed the Jordan. He then went southward until he came to the region of Decapolis, east of the Sea of Galilee. Here for three days the crowds of people thronged about Jesus, and he performed many wonderful cures.

Jesus believed that his religion was one for the whole world, and yet he felt that his work at this time was to be confined to the Jews alone. If he ministered to the Gentiles whom the Jews despised, then he must give up all hope of reaching his own nation. He

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took the best plan possible to win the Jews and then the Gentiles as quickly as it could be done with success.

Study XVIII.—Second Day.

Read Mark vii, 24. This verse marks the beginning of the last year of Christ's life. The people of Galilee were so opposed to him that they no longer followed him in crowds, and the Pharisees were all the time seeking his life.

Memory verses, Matt. xv, 29-31.

Study XVIII.—Third Day.

Read Matt. xv, 22-24, and find the reason why Jesus would pay no attention to the woman at first. Who were the "lost sheep of the house of Israel?"

Outline and Interwoven Story.

Jesus goes into the country of Tyre and Sidon, Mark vii, 24; The daughter of the Syrophenician woman is healed, Matt. xv, 22-28; The return from Tyre and Sidon, Matt. xv, 29; Multitudes gather and many are cured, Matt. xv, 30, 31; A deaf and dumb man restored, Mark vii, 32-37.

Part III.—Training Work.

Study XVIII.—Fourth Day.

Read Mark vii, 26-30, and compare it with the account in Matt. xv, 22-28. What important sentence does Matthew give that Mark omits? In what two expressions does Matthew show he was writing his Gospel especially for the Jews?

Suggestions for a Round Table.

Make a list of the successful points in the work of Jesus during his Galilean ministry. (Studies VI-XVIII.)

2. For what reasons did Jesus leave Capernaum and stop his work in Galilee?

3. Recall other cases where Jesus healed according to faith.

4. What different kinds of work did Jesus do?

Study XVIII.—Fifth Day.

Read Matt. xv, 28, and mark what led Jesus to change his plan from that in verse 23. How did the woman show her faith?

Search Questions.

1. Locate on the map Tyre, Sidon, Phœnicia, and Decapolis.

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2. What do the words "Greek," "Syro-phenician," "Canaanitish," and "Decapolis" mean, as here used?

3. In the territory of what Herod was Jesus when he went to the east side of the Sea of Galilee?

4. Learn all you can concerning the cities of the Decapolis.

Study XVIII.—Sixth Day.

Read Matt. xv, 29-31. Jesus had not been in this region before, and the partly heathen people were astonished at his miracles, and gave praise to "the God of Israel."

Map Work.

On Map 4 indicate the journey of Jesus from Capernaum toward Tyre and Sidon, and then round through Northern Galilee, across the upper Jordan, and southeast to Decapolis.

Study XVIII.—Seventh Day.

Read Mark vii, 32-37. Note that Jesus uses a word, "ephphatha," for "be opened," which belonged to his native language, the Aramaic.

Part III.—Training Work.

Heart Talks.

“Lord, help me.” Do we believe, as the woman did, that Jesus can help us? If we do believe it, why not ask him and keep on asking him until he answers, “Great is thy faith; be it done unto thee even as thou wilt.” Do we need help?

Prayer.

“Make haste to help me, O Jehovah.”
(Psa. lxx, 1.)

NINETEENTH WEEK.

PETER'S CONFESSION COMMENDED.

Study XIX.—First Day.

AFTER feeding the four thousand in the country east of the Sea of Galilee, it is thought that Jesus made a trip across by Magdala and Capernaum, and then to the northeast shore. At Bethsaida Julias he healed a blind man before he set out for "the villages of Cæsarea Philippi." This city was in a charming and favored region, of large gushing springs of water, and bold mountain scenery. Herod the Great had built here a grand marble temple; and Herod Philip, whose name, along with that of Cæsar, had been given to the place, had made it a new and beautiful city. It had a magnificent situation, 1,100 feet above the sea-level, while just north of it, Mount Hermon towered more than 8,000 feet higher. This whole journey led Jesus and his disciples through a country with a friendly half-Gentile population.

Part III.—Training Work.

We have at this time the first instance of Jesus asking his disciples what the people thought of him. Their answer was, "Some say John the Baptist; some, Elijah; and others, Jeremiah or one of the prophets." Then he asked them a more pointed question, "Whom say ye that I am?" Peter, always the first to speak, boldly confessed, "Thou art the Christ, the Son of the living God." Peter's answer pleased Jesus. It showed that after living, and working with him for months, Peter's knowledge of him and his love for him had greatly increased.

Just as soon as the disciples began to understand his mission, Jesus told them about his going to Jerusalem, his sufferings, and his death.

Study XIX.—Second Day.

Read Matt. xv, 32-38, and compare with the account of the feeding of the five thousand, as given in Matt. xiv, 13-23. How were the two occurrences the same? How different?

Memory verses, Matt. xvi, 15-17.

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Study XIX.—Third Day.

Read Mark viii, 10-21. What signs had the Pharisees already seen? What is "leaven?"

Outline and Interwoven Story.

Feeding of the four thousand, Mark viii, 1-9; Jewish sects ask for a sign, Matt. xvi, 1-4; The leaven of the Pharisees, Matt. xvi, 5-12; Blind man cured at Bethsaida Julias, Mark viii, 22-26; Peter's good word of faith, Matt. xvi, 13-20; Jesus foretells his death and resurrection, Matt. xvi, 21-28.

Study XIX.—Fourth Day.

Read Matt. viii, 22-26. Observe that the man did not see clearly at first. It was after Jesus had touched him the second time that his sight fully came to him. Had Jesus been at Bethsaida Julias before?

Suggestions for a Round Table.

1. Tell the story of the feeding of the four thousand.
2. Why did Jesus heal the sick?
3. How would you answer the questions that Jesus put to the disciples?

Part III.—Training Work.

4. How was Peter's answer like Andrew's and Nathanael's in John i, 41, 49?

Study XIX.—Fifth Day.

Read Matt. xvi, 13-20. As far as we know, this is the first time Jesus has asked anything concerning his names or titles. Peter's answer was his "confession of faith," not his confession of anything wrong.

Search Questions.

1. How did Jesus draw to himself his first disciples? (John i, 38-51.) What induced the multitude to follow him? (John vi, 2.)

2. Who were the Sadducees? (See Bible Dictionary.)

3. What was the distance from Bethsaida Julias to Cæsarea Philippi? (See Teacher's Bible.)

4. Why should people think that Jesus was Elijah, Jeremiah, or John the Baptist?

Study XIX.—Sixth Day.

Read Matt. xvi, 21-23. The disciples now understood clearly that Jesus was the Messiah. They should therefore be ready for these definite statements from Jesus' own lips concerning his death.

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Map Work.

Mark the course of Christ on Map 4, from where he fed the four thousand, west across the Sea of Galilee to Magdala (which may be the same as Magadan, Matt. xv, 39), to Capernaum, across the sea northeast to Bethsaida Julius, and north and east to the region of Cæsarea Philippi.

Study XIX.—Seventh Day.

Read Luke ix, 23-27. Who are the real disciples of Jesus?

Heart Talks.

“Deny himself,” “take up his cross,” “follow me.” Think about each one of these. Have we done that which will make us true disciples of Jesus?

“For what doth it profit a man, to gain the whole world, and forfeit his life?”

Prayer.

“Whom have I in heaven but thee? And there is none upon earth that I desire besides thee.” (Psa. lxxviii, 25.)

TWENTIETH WEEK.

ON THE MOUNTAIN AND IN THE VALLEY.

Study XX.—First Day.

A WEEK has passed since Peter confessed Jesus as the Christ. It is very possible that during this time Jesus was in and about Cæsarea Philippi. It was in the evening, and probably at the end of the Sabbath-day, when Jesus, with Peter, James, and John climbed the path that led up to a mountain. There is no reason to doubt that this mountain was one of the peaks of the gigantic snow-capped Hermon. Just what happened there we do not know. Jesus was "transfigured." While he was praying his disciples saw him "transformed." "His face did shine as the sun, and his garments became white as the light." Two men, Moses and Elijah, appeared with him, then "a bright cloud overshadowed them," and a voice out of the cloud said, "This is my beloved Son in whom I am well pleased."

Part III.—Training Work.

The Father again owned his Son, and gave this vision to his disciples, the glory of which shines to-day through the darkness of the world, and tells of the resurrection-day.

On the following morning Jesus and the three men—Peter, James, and John—went down from the mountain and joined their companions below. To Jesus the descent from this mountain was the descent from a mountain-top experience in the presence of God to the valley of his humiliation and death.

After reaching the plain, Jesus healed a demoniac boy, and then left Cæsarea Philippi, returning through Galilee. There he told the disciples more plainly concerning his death and resurrection.

Study XX.—Second Day.

Read Luke ix, 28-36, and compare with the words in Matt. xvii, 1-8, and Mark ix, 2-8. What fact does Luke give which the others omit? (Luke ix, 28, 29.)

Memory verses, Mark ix, 22-24.

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Study XX.—Third Day.

Read Matt. xvii, 9-13, and note that even the apostles did not know what was the meaning of the resurrection. Imagine their feelings as Jesus talked to them of these things.

Outline and Interwoven Story.

The transfiguration, Luke ix, 28-36; The meaning of Elijah's coming, Matt. xvii, 9-13; Curing the demoniac boy, Mark ix, 14-29; More words on Jesus' death and resurrection, Mark ix, 30-32.

Study XX.—Fourth Day.

Read Mark ix, 14-18, and note why it was that the disciples could not heal the boy? Observe the condition of the boy who was an epileptic and under the control of an evil spirit.

Suggestions for a Round Table.

1. Recall other important times besides the transfiguration when Jesus was in earnest prayer.
2. What were the greatest events in the life of Jesus up to the present time?

Part III.—Training Work.

3. On what other occasions was Peter the spokesman?

4. What kind of faith do we need?

Study XX.—Fifth Day.

Read Mark ix, 19-29. What was lacking in the father of the boy? Note how plainly Jesus talked to him.

Search Questions.

1. Find what you can concerning the history of Cæsarea Philippi. (See Bible Dictionary.)

2. Locate Mt. Hermon, and give a description of it.

3. Why did the scribes say that Elijah must first come? (Mal. iv, 5; Luke i, 17; Matt. xi, 14.)

4. Describe the grain of mustard-seed. How does mustard grow in Palestine? (See Bible Dictionary.)

Study XX.—Sixth Day.

Read Matt. xvii, 19, 20. Jesus does not tell us to have *little* faith, but to have a faith that will *do* something.

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Map Work.

Mark on Map 4 the course of Christ southwest from Mt. Hermon across the upper Jordan into Northern Galilee, and to Capernaum.

Study XX.—Seventh Day.

Read Mark ix, 30-32. Keep these words in mind as we take up the further lessons.

Heart Talks.

“I believe; help thou mine unbelief.” Jesus is always ready to perform the cure, take away the sin, and give strength to those who believe in him. The father of the boy came to such faith that he brought his unbelief to Christ for help. Will we do this?

Prayer.

“Help us, O God of our salvation, for the glory of thy name, and deliver us and forgive our sins, for thy name’s sake. (Psa. lxxix, 9.)

TWENTY-FIRST WEEK.

A LESSON FROM A LITTLE CHILD.

Study XXI.—First Day.

JESUS and his disciples were again in Capernaum. Although he had made Capernaum his headquarters for nearly two years, he could not come to it at this time as he had done before. The opposition to him was steadily growing. The scribes and Pharisees were seeking him at every turn. He no longer walked the old, well-known roads of Galilee and Judea. He now took the by-paths, the side-roads, and the retreats among the hills when he traveled.

They had not been in Capernaum long when the collector of the annual tax for the support of the temple appeared. The collector was not a publican, as was Matthew, for the publicans collected only the Roman government tax. The tax, a half-shekel (about thirty cents in United States money), was paid, and Jesus was soon among his disciples engaged in an earnest conversa-

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tion. The disciples had been disputing among themselves about the question, "Who is greatest in the kingdom of heaven?" They had been hearing much about this kingdom, and now their personal ambitions made them wonder which of them should be greatest. They had not yet learned the lesson that Jesus was about to teach them. Calling a little child to his side, he said, "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Not the largest in size, nor the most learned, nor those who thought they possessed special privileges were the greatest in the kingdom, but those without worldly ambition, the teachable and trustful; such, indeed, as had the spirit of the little child then before them.

Jesus then gave a long talk about his kingdom, the Church, and the spirit its members ought to have and to show toward each other.

Study XXI.—Second Day.

Read Matt. xvii, 24-27. Jesus means that the temple-tax should not be asked of him,

Part III.—Training Work.

the King and Lord of the temple, nor of the apostles, who stood so close to him; but he paid the tax in order that none might “stumble.” The people would not have understood him had he refused.

Memory verses, Matt. xviii, 1-3.

Study XXI.—Third Day.

Read Matt. xviii, 1-4. Jesus now begins the work of training the twelve apostles more directly by talks on special subjects.

Outline and Interwoven Story.

Paying the temple tax, Matt. xvii, 24-27; Dispute as to who is greatest, Mark ix, 33, 34; Jesus' words about the members of his kingdom, Matt. xviii, 1-14; Their relation to each other, Matt. xviii, 15-20; Their forgiveness of each other, Matt. xviii, 21-35.

Study XXI.—Fourth Day.

Read Mark ix, 33-41, and keep in mind verse 41 as we go about among our companions each day.

Suggestions for a Round Table.

1. Did Jesus usually speak to his disciples by name?

Part III.—Training Work.

2. What did Christ mean when he said "become as little children?"

3. What are some of the things that make us "stumble?"

4. How do boys and girls sometimes go astray?

5. How can we seek them?

Study XXI.—Fifth Day.

Read Matt. xviii, 6-14, also the hymn, "The Ninety and Nine." Think of methods used to lead astray the young and weak, and of the nations of the world wherein the children are despised and ill-treated.

Search Questions.

1. What was the origin of the temple-tax? (Ex. xxx, 11-16.)

2. At what other time did Jesus teach great lessons by the use of children?

3. Did Jesus practice his teaching concerning forgiveness? Give instances.

Study XXI.—Sixth Day.

Read Matt. xviii, 15-20, and consider in what way these words are for the Church of to-day.

Part III.—Training Work.

Map Work.

Learn what you can of Gaulanitis, the region east and north of the Sea of Galilee, governed by Herod Philip, in which Jesus has made recent journeys. (See Map 3.)

Study XXI.—Seventh Day.

Read Matt. xviii, 21-35. The Jewish teachers made three times the limit of forgiveness. What is the point to the parable?

Heart Talks.

“If you forgive not every one his brother from your hearts.” Is it not true that many times we say we forgive when we do not mean it “from our hearts?” Let us every one resolve first to be sincere and then to forgive.

Prayer.

“Forgive us our sins; for we ourselves also forgive every one that is indebted to us.” (Luke xi, 4.)

TWENTY-SECOND WEEK.

CHRIST AT THE FEAST OF TABERNACLES.

Study XXII.—First Day.

“NOW THE feast of the Jews, the feast of tabernacles, was at hand.” You will remember that there were three Jewish holidays which took the people to Jerusalem for their celebration. This Feast of the Tabernacles was one of them. It was celebrated in the autumn, and marked the close of the harvest-time. It commemorated the journey of the children of Israel from Egypt to Palestine. On that journey the people could not live in houses, so they built little booths along the roads, which gave them temporary dwelling-places. So at this feast the people left their houses and built booths in the streets, where they lived during the week’s celebration. On each day of the feast there were great numbers of sacrifices.

Jesus, being in Galilee, according to the

Part III.—Training Work.

custom, would have to go up to Jerusalem. He sent his disciples on ahead of him while he remained for a time in Galilee. There was so much opposition to him by this time that the Jews sought to kill him. It would not do at all for him to go to Jerusalem, traveling with the great crowds of people along their accustomed roads. So it is probable that he went by a little-frequented road through Samaria, as only a few Jews passed through that province. The disciples perhaps went on ahead to the feast, and Jesus, taking some secret road, went alone.

Suddenly Jesus appeared in the temple at Jerusalem, and began teaching. On the last day of the feast he preached in earnest: "If any man thirst, let him come unto me and drink." He also said, "I am the light of the world," and "If the Son shall make you free, ye shall be free indeed."

All sorts of questions were asked about him. Threats were made against him, but still, quite unconcerned, he continued his preaching. He told them much of himself. They did not understand him, nor did they believe in his mission.

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Jesus said one thing to them, however, that made them think. It was a short sentence, but it was full of true meaning. It was this: "Except ye believe that I am he, ye shall die in your sins."

Study XXII.—Second Day.

Read John vii, 1-17. As these verses are read, keep in mind three things: Jesus had been away from Judea about eighteen months; the time had come when he must assert in Jerusalem that he was the Messiah; and the best time he could do this was at one of the large feasts.

Memory verses, John viii, 31-36.

Study XXII.—Third Day.

Read John vii, 25-36. Can you think why the rulers wanted to kill Christ?

Outline and Interwoven Story.

The way in which Jesus went to the Feast of Tabernacles, John ii, 1-13; Questions and actions concerning him at the feast, John vii, 14-52; Discourse on the light of the world, John viii, 12-30; Discourse on spiritual freedom, John viii, 31-59.

Part III.—Training Work.

Study XXII.—Fourth Day.

Read John vii, 37-52. Try to imagine the scene,—Jesus preaching, and the crowd asking all sorts of questions.

Suggestions for a Round Table.

1. What shows that Jesus' own brethren did not believe in him?
2. Where did Jesus get his teaching?
3. What was there in Jesus that the Jews could not understand?
4. What is the meaning of the words in John viii, 58? Read John i, 1-18.

Study XXII.—Fifth Day.

Read John viii, 12-20. Are there to-day any dark places in the world that need the light of the Gospel?

Search Questions.

1. Describe the Feast of Tabernacles. (Lev. xxiii, 33-44; Num. xxix, 12-40.)
2. Recall other occasions when Jesus spoke concerning those who "thirst."
3. What was the treasury of the temple? (See Bible Dictionary.)
4. Collect ten or twelve verses in which Jesus gives a description of himself.

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Study XXII.—Sixth Day.

Read John viii, 31-44. The slavery that is referred to is the slavery of sin. Could we have a worse master?

Map Work.

Mark on Map 4 Jesus' journey from Capernaum, southwest and south through Samaria to Jerusalem, and return by the road east of the Jordan.

Study XXII.—Seventh Day.

Read John viii, 52-59. Note that Jesus always honored the Father. He never boasted concerning his own self, but simply declared himself to be the Son of God.

Heart Talks.

"If a man keep my word, he shall never taste of death." This does not mean that our bodies will always live. What then does it mean? "Keep my word."

Prayer.

"Our Father, who art in heaven, hallowed be thy name." "Teach me the way of thy statutes; and I shall keep it unto the end." (Matt. vi, 9; Psa. cxix, 33.)

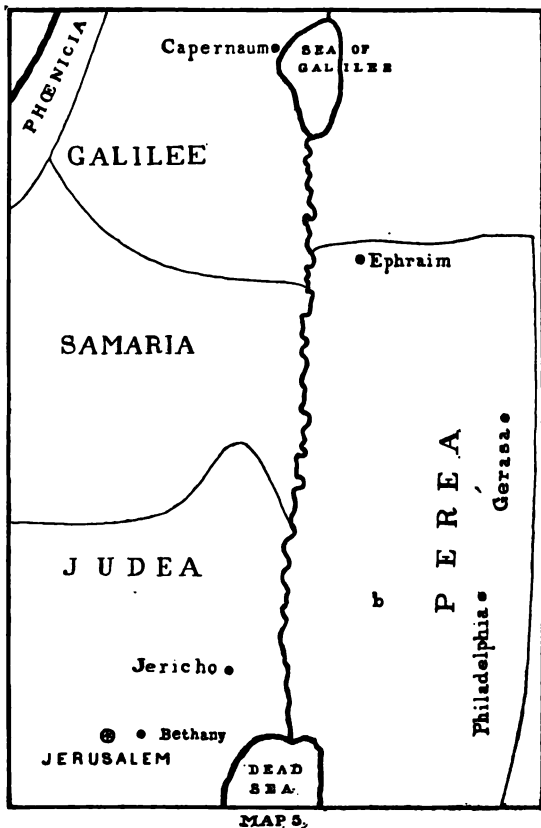
TWENTY-THIRD WEEK.

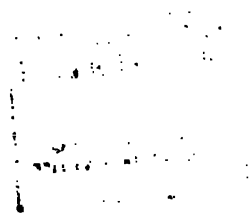
THE GOOD SAMARITAN AND THE GOOD SHEPHERD.

Study XXIII.—First Day.

THE outbreak against Jesus at the Feast of Tabernacles probably made him retire again from Judea and go into Galilee. Knowing that the end of his life was drawing near, he planned a final preaching-tour among the towns and villages of Palestine, especially where he had not yet appeared.

Jesus had preached in nearly all the towns in Galilee, but the people would not repent. Capernaum, his home for two years, was still but little moved by his wonderful words. Because Capernaum had been given such an opportunity, Jesus pronounced upon it a terrible woe: "And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades." Jesus now entered the last province in which he had not





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taught, that of Perea, on the east side of the Jordan.

Calling together seventy of his trusted followers, he sent them out two by two before him to announce his coming. They visited many of the towns in Perea. Jesus did not stay long in one place, but moved toward the south, teaching and healing.

It was at this time, in conversation with a certain lawyer, that Jesus told the familiar story of the man who went down from Jerusalem to Jericho and fell among thieves. Finally he crossed the Jordan westward and reached Bethany, the home of Martha and Mary. He, no doubt, found a welcome awaiting him there.

While at Bethany Jesus attended the Feast of Dedication at Jerusalem. As he passed by he saw a man blind from his birth, and healed him. This caused considerable comment, especially among the Pharisees. Jesus followed this discussion by a very direct statement as to the way into the kingdom of heaven. He took the illustration of the shepherd and his sheep, and told from it how he was the true shepherd of the people.

Part III.—Training Work.

Study XXIII.—Second Day.

Read Luke ix, 51-62. Jesus leaves Galilee for the last time. He has now “steadfastly set his face to go to Jerusalem.”

Memory verses, John x, 11-16.

Study XXIII.—Third Day.

Read Luke x, 1, 2, 17-20. These verses give the sending out of the seventy and their return. For what does Jesus tell them to rejoice? Can you rejoice for the same thing?

Outline and Interwoven Story.

Jesus finally leaves Galilee, Matt. xix, 1, 2; A Samaritan village refuses lodging, Luke xix, 51-56; How to follow Jesus fully, Luke ix, 57-62; The seventy sent out and return, Luke x, 1-20; Rest for the weary, Matt. xi, 25-30; The Good Samaritan, Luke x, 25-37; Visit to Martha and Mary, Luke x, 38-42; Healing the man born blind, John ix; Discourse on the Good Shepherd, John x.

Study XXIII.—Fourth Day.

Read Matt. xi, 25-30. What can compare with the words of these last verses! For cen-

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turies they have brought peace to burdened hearts.

Suggestions for a Round Table.

1. Show by facts in Jesus' life the truth of his words in Luke ix, 58.

2. What is the "harvest," and who are the "laborers?" (Luke x, 22.)

3. How can we be laborers in the harvest?

4. How did the Good Samaritan keep the one great commandment? What similar work is open to us?

5. Which of the two stories, "The Good Samaritan" and "The Good Shepherd," do you like the better? Why?

Study XXIII.—Fifth Day.

Read Luke x, 25-42. Note that the parable of the Good Samaritan teaches us how to be active in doing good; Mary's example, how to be quiet learners in the presence of Jesus.

Search Questions.

1. Learn what you can about Perea, the province in which Jesus now begins to teach and work.

2. Compare the instructions to the Twelve

Part III.—Training Work.

and to the Seventy. (Matt. ix, 37 to x, 42; Luke x, 2-16.)

3. Look up on the map the road between Jerusalem and Jericho.

4. Describe a sheepfold of Palestine, the shepherd and the sheep. (See Bible Dictionary.)

Study XXIII.—Sixth Day.

Read John ix, 24-38, and observe what a clear and brave witness the blind man became.

Map Work.

Mark on Map 5 the course of Christ from Capernaum south into Samaria, then back into Galilee, and east across the Jordan, south through the central part of Perea, and west to Bethany and Jerusalem.

Study XXIII.—Seventh Day.

Read John x, 1-16. Again Jesus takes a scene from common life and makes it illustrate the kingdom of God.

Heart Talks.

Jesus is our Shepherd; we are the sheep. He has called us. Have we heard his voice?

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“I am the good shepherd; and I know mine own, and mine own know me.”

Prayer.

(Recite in concert Psa. xxiii.) “Give ear, O shepherd of Israel, . . . so shall we not go back from thee.” (Psa. lxxx, 1, 18.)

TWENTY-FOURTH WEEK.

THREE PARABLES OF THE LOST AND FOUND.

Study XXIV.—First Day.

JESUS' visit at the Feast of Dedication resulted in his enemies seeking to take his life in the same way as they did during the Feast of Tabernacles. He therefore again left Jerusalem, and went back across the Jordan into Perea, where he had been preaching before he came to the feast. This part of Perea was the place where John the Baptist had told the people so many things concerning the Christ, and now that the Christ himself had come to preach to them, they recalled the things that John had said, and many believed on him.

What Jesus preached at this time, Luke has given us in his Gospel in chapters xi to xvii. He talked about many different things, not only setting forth the great truths of his own life, but endeavoring to meet the questions and arguments that were always being

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put to him. He at this time gave the disciples the Lord's Prayer, at their request that he would teach them to pray; he spoke against the Pharisees and their false religion; and went into the synagogue and healed a woman who had been sick eighteen years. He also talked to the people in parables, as he had on several former occasions. Three of these parables are of special interest. They were "the parables of the lost and found:" The Lost Sheep, the Lost Coin, and the Lost Son. These are all parables of Grace. Christ told them in order to show that the gospel he was preaching was God's grace for the lost. The lost sinner had no place with the Pharisees. Theirs was not a gospel to the lost; they had no welcome to give to sinners. How different was the message of Jesus! The lost sheep was hunted and found by a good shepherd; the lost coin was sought by the woman, and when the lost son came home, his father ran to meet him, and kissed him.

There was rejoicing in each case when the lost was found. "There is joy in the presence of the angels of God over one sinner that repenteth."

Part III.—Training Work.

Study XXIV.—Second Day.

Read Luke xii, 13-21. Jesus shows in this parable of the foolish rich man that to be “rich toward God” is the only sure kind of riches.

Memory verses, Luke xv, 17-20.

Study XXIV.—Third Day.

Read Luke xii, 41-48. The Master had spoken of the ordinary servants or children of God, and now he speaks of the apostles as “stewards,” or chief servants.

Outline and Interwoven Story.

Words on prayer, Luke xi, 1-13; Words at a Pharisee’s table, Luke xi, 37-54; Words in public, Luke xii; The Galileans, Pilate, Herod, and others, Luke xiii; Again with the Pharisees and the multitude, Luke xiv; Three parables of grace, Luke xv; Two parables of warning, Luke xvi; Words on forgiveness and faith, Luke xvii, 1-10.

Study XXIV.—Fourth Day.

Read Luke xiv, 15-24. The parable of the great supper and the excuses is meant to show that people really do not believe that God’s service is the best thing in life. What do we

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think about it? What do we show is our belief?

Suggestions for a Round Table.

1. Carefully consider the promise of the gift of the Holy Spirit, found in Luke xi, 13.

2. How can we apply the lesson Jesus gave in Luke xiv, 12-14, to some work of kindness, and help around us?

3. Are there any "lost" whom we can "find?"

4. Can we illustrate what it means to "serve mammon" to-day? (Luke xvi, 13.)

Study XXIV.—Fifth Day.

Read Luke xv, 1-10, and note what joy the saving of one soul brings.

Search Questions.

1. Give some Bible examples of the punishment or harm that came because of "covetousness." (Luke xii, 15.)

2. What are some things recorded in the Scriptures as done by ravens? (Luke xii, 24.)

3. Which one of the Herods is referred to in Luke xiii, 31?

Part III.—Training Work.

4. Who are represented by the “elder son” in Luke xv, 25?

Study XXIV.—Sixth Day.

Read Luke xv, 11-32. What reasons do you see why this may be counted the best or greatest of Jesus’ parables?

Map Work.

Mark on Map 5 the course of Jesus from Jerusalem east across the Jordan and north in Perea, with a return to the south, to a point *b*, northeast of Jericho.

Study XXIV.—Seventh Day.

Read Luke xvi, 1-13, and note that the main lesson that Jesus gets out of the parable is how to use money so as to gain a welcome in heaven.

Heart Talks.

“Not one of them is forgotten in the sight of God.” (Luke xii, 6.) If God keeps every little sparrow in sight, can we not believe that he is always watching over us, and thinking of our needs?

Prayer.

“Give us day by day our daily bread.” (Luke xi, 3.)

TWENTY-FIFTH WEEK.

LAZARUS RAISED FROM THE DEAD.

Study XXV.—First Day.

THE close of Jesus' work in Perea brings us to within a few weeks of his death. It has been about three years since we went with Jesus from Nazareth out to the Jordan, where he was baptized. We have followed him along many roads, heard him preach many sermons, saw him healing the afflicted, and listened to him as he taught his disciples. His work of training the disciples, however, was not yet done. They did not fully understand the numerous references which Jesus had made concerning his death and resurrection, nor did they realize what the last few weeks of Jesus' life would bring forth.

We have now come to the highest point in the public ministry of Jesus, with respect to the miracles which bore witness to him. It is a turning point, too, for it was on this occasion that the members of the Sanhedrin

Part III.—Training Work.

formally decided on his death. The news came to Jesus and his disciples that Lazarus of Bethany, the brother of Martha and Mary, was sick. When the messenger sent by the two sisters told him of the sickness of Lazarus, Jesus said, "This sickness is not unto death, but for the glory of God." He apparently paid no more attention to Lazarus's condition, for he remained yet two days where he was teaching. In the meantime Lazarus had died, and Jesus and his disciples started for Bethany. Upon arriving at Bethany the scene that followed must have been impressive. We can read the details of it in John xi, 1-47. The sickness and death of Lazarus were to show forth God's glory. Lazarus was brought back to life, and the meaning of it all is a new teaching about the resurrection. Without the Christ there would have been no resurrection. "I am the resurrection and the life."

After the raising of Lazarus, Jesus withdrew into a city called Ephraim. We are not sure of the location of this town, but place it, according to the view of some writers, in Northern Perea.

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Study XXV.—Second Day.

Read John xi, 1-16. Either Jesus' work kept him in Perea for the two days, or he waited till he knew it was the Father's will that he should go to Bethany.

Memory verses, John xi, 21-27.

Study XXV.—Third Day.

Read John xi, 17-27, and note that Jesus comes with more power to console than any one else.

Outline and Interwoven Story.

Jesus in Perea, is told of Lazarus, John xi, 1-16; He comes to Bethany, John xi, 17-32; He raises Lazarus, John xi, 33-44; What the Jews did, John xi, 45-53; Jesus goes to Ephraim, John xi, 54.

Study XXV.—Fourth Day.

Read John xi, 28-32, and picture Mary when she learned that Jesus was there, and had called her.

Suggestions for a Round Table.

Consider the following in this week's study:

1. The saving trust of the sisters, who

Part III—Training Work.

... and leave all the rest to
... .

... words of Thomas. "Let us
... with him." (John

... Jesus' feet. (John xi,

... John xi. 35.)

~~... .~~

... 35 is not only
... but one which
... of Jesus.

~~... .~~

... of faith
... (Matt. xvi. 16.)

... Jesus spe-
... .

... from the

... Jewish council!
... to teach?

~~... .~~

... differ-
... people

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think of what Jesus had done. (Verses 45, 46.) How do we think of his deeds?

Map Work.

Mark on Map 5 the course of Christ from the point *b*, in Perea, to Bethany, and then back across the Jordan and to Ephraim in the northern part of Perea.

Study XXV.—Seventh Day.

Read John xi, 47-54. The case does not end with what we think of Jesus' deeds, but as soon as we know about him, the question is, "What do we?" (John xi, 47.)

Heart Talks.

"So they took away the stone." (John xi, 41.) Is there something the Savior wants us to take away in order that he may answer our prayer and bring us a blessing? It may be an unkind word or a wrong act that should be set right. "Take ye away the stone?"

Prayer.

"Examine me, O Jehovah, and prove me, try my heart and my mind." (Psa. xxvi, 2.)

TWENTY-SIXTH WEEK.

ON THE WAY TO BETHANY AND THE ANOINTING BY MARY.

Study XXVI.—First Day.

THE winter was past, and it was again springtime. The brief period of rest and quiet for Jesus and his disciples at Ephraim was past, and he prepared for his last journey to Jerusalem. So clearly did Jesus know just what was about to happen, that this time he did not travel secretly, but went over the well-known public roads. It was the time for the Passover feast again, and the highways were crowded with bands of pilgrims on their way to Jerusalem. The journey was full of events; for Jesus lost no opportunity to do good. Passing between Galilee and Samaria, he healed ten lepers, and, it is thought, met some of his friends, forming a pilgrim band which went through Perea. Somewhere on the way he answered a question of the Pharisees as to "when the kingdom of

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God cometh," by saying, "The kingdom of God is within you." He spoke about marriage and divorce; gathered the little children about him and blessed them; and told the rich young ruler what to do in order to have "eternal life."

At one time he took the disciples away from the crowd, and told them plainly about his death and resurrection. He said: "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock and to scourge and to crucify: and the third day he shall be raised up." How strange these words must have seemed to them! Imagine what thoughts filled their minds!

As they neared Jericho, two blind men who sat by the wayside were given their sight. In Jericho, Jesus was the guest of Zaccheus, a chief publican.

The trip from Jericho toward the city was full of pathetic interest. Jesus was going up to Jerusalem to die. It was quite natural for him to go once more to Bethany, and visit in

Part III.—Training Work.

a home that was always open to him and always dear to him.

They arrived in Bethany on Friday, six days before the opening of the Passover feast. The tribute of love shown to him there could not have been greater. It was a fit way for Jesus to spend the last days before his crucifixion.

Study XXVI.—Second Day.

Read Luke xvii, 11-19, and note that Luke is sure to place those who are weak and despised so we shall see their best side. Is not that a fine trait? Here again it is the action of a Samaritan that is honored.

Memory verses, Mark x, 13-16 (for the younger Juniors); Mark x, 17-22 (for the older Juniors).

Study XXVI.—Third Day.

Read Luke xviii, 1-14, and consider how clear and pointed are Jesus' lessons on prayer.

Outline and Interwoven Story.

The healing of ten lepers, Luke xvii, 11-19; The coming of the kingdom, Luke xvii, 20-37; Prayer constant and humble, Luke

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xviii, 1-14; Words on divorce and marriage, Matt. xix, 3-12; Jesus and the children, Mark x, 13-16; The rich young man, Mark x, 17-27; The Christian's rich reward, Matt. xix, 27-30; Parable of the laborers, Matt. xx, 1-16; The cross and service, Matt. xx, 17-28; Jesus passes through Jericho, Luke xviii, 35, to xix, 10; Parable of the pounds, Luke xix, 11-27; Anointing by Mary, John xii, 1-11.

Study XXVI.—Fourth Day.

Read Mark x, 13-16, and see how fully Jesus loves the children.

Suggestions for a Round Table.

1. Are we like the nine lepers, and do we forget to thank Jesus?
2. What lessons does Jesus' reception of the children teach?
3. What did the rich young man lack?
4. Can we see some points in personal work in the case of Jesus and Zaccheus?

Study XXVI.—Fifth Day.

Read Mark x, 17-31. There is no more sad picture in the Bible than that of the

Part III.—Training Work.

young man who just failed to become a disciple.

Search Questions.

1. Why did Jesus tell the ten lepers to go and show themselves to the priests? (Luke xvii, 14; Lev. xiii, 1-46.)

2. How large a per cent is made when a thing brings back "a hundred-fold?" (Mark x, 30.)

3. Had Jesus foretold his crucifixion before the time mentioned in Matt. xx, 19?

4. What was the value in our money of the ointment used by Mary?

Study XXVI.—Sixth Day.

Read Luke xix, 1-10, and think what case to-day would best illustrate the example of Jesus going to the home of Zaccheus.

Map Work.

Mark on Map 5 the course of Christ if he first went from Ephraim across the Jordan and west along the border between Samaria and Galilee, then east through Southern Galilee, again crossing the Jordan, and south

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through Perea, and through Jericho to Bethany.

Study XXVI.—Seventh Day.

Read John xii, 1-11, and note the loving home at Bethany, and the selfish heart of Judas. (See John xii, 6, R. V.)

Heart Talks.

“She hath done what she could.” (Mark xiv, 8.) Have I done what I could? Did not this saying bring joy to Mary? Will it be my aim to do what I can for Jesus? How can I begin to-day?

Prayer.

“Let my heart be perfect in thy statutes, that I be not put to shame.” (Psa. cxix, 80.)

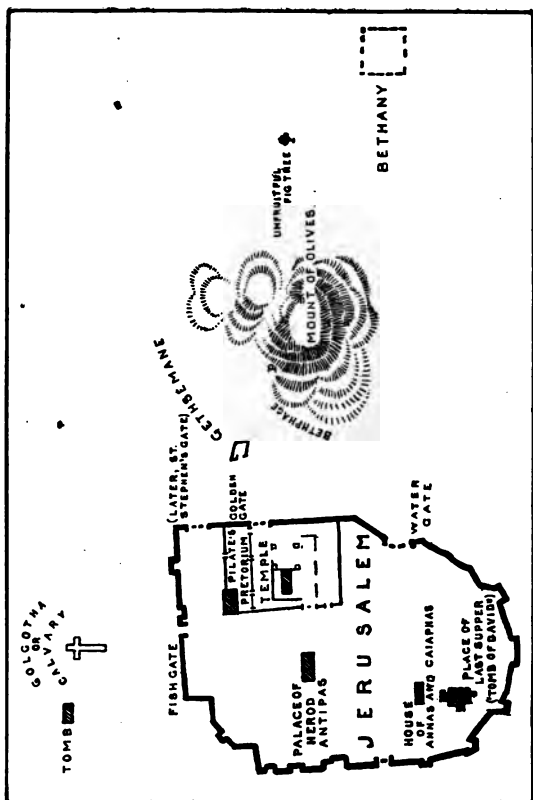
PART IV.
ATONING WORK.

TWENTY-SEVENTH WEEK.

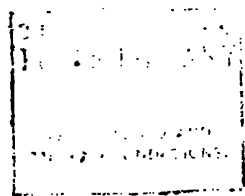
**SUNDAY.—CHRIST ENTERS AS A KING
INTO JERUSALEM.**

Study XXVII.—First Day.

WITH Part IV we begin what is known as the "Passion Week," or the week of suffering, in the life of Jesus. The events of this week are so recorded that we know what occurred each day. It is generally believed that Jesus spent Friday night, Saturday, and Saturday night before the Passion Week at Bethany. Toward Saturday evening the supper was arranged at which Mary anointed him. On Sunday he made his triumphal entry into Jerusalem. (The day would then be regarded as our Monday.) He entered the city as King of the Jews and Heir of David's royal line.



MAP 6.



Junior Studies in the Life of Christ.

It was a bright day in early spring when the procession set out from the home of Martha, Mary, and Lazarus at Bethany. The route was over the usual road that wound around the southern slopes of the Mount of Olives. Jesus and his disciples were not alone in the march. The news had spread throughout all the city and country round about. It was the time for the Passover Feast, and there were many strangers on the roads, in the villages, and on the streets of the city. As they drew near to Jerusalem a crowd of people came out of the city to meet them. These were mostly visitors to the feast. Jesus was riding on a colt, and the people followed him on foot. As they passed through the palm-gardens on the Mount of Olives, some cut branches from the trees, and either carried them or strewed them on the road; others threw off their outer garments and spread them in the way over which Jesus passed.

As they caught sight of Jerusalem, "the City of David," words of joy and praise passed from mouth to mouth. "Hosanna to the son of David: blessed is he that cometh

Part IV.—Atoning Work.

in the name of the Lord.” How unlike the kings of the earth! Instead of spears, there are palm-branches; instead of the blare of trumpets, the voice of psalms; and instead of war-chariots and horses, a lowly beast of burden. How different, too, in its meaning! Not an earthly kingdom and a warlike leader, but the kingdom of heaven and the Prince of Peace.

At the end of the day, Jesus, weary and sad, once more returned with the twelve disciples to the shelter and rest of Bethany.

Study XXVII.—Second Day.

Read Mark xi, 1-6. The village “over against” the company to which Jesus sent two of his disciples, is supposed to be Bethphage.

Memory verses, Luke xix, 37-40.

Study XXVII.—Third Day.

Read Matt. xxi, 6-9. The spreading of the palm-branches and garments on the road was the Oriental method of expressing great gladness, and giving honor to the Messial King.

Junior Studies in the Life of Christ.

Outline and Interwoven Story.

The approach to Jerusalem, Mark xi, 1; Procuring the colt, Luke xix, 30, 31; The multitude from the city, John xii, 12-14; Joy and praise, Luke xix, 37-40; Jesus' tears and prophecy, Luke xix, 41-44; "Who is this?" Matt. xxi, 10; Visit to the temple and return to Bethany, Mark xi, 11.

Study XXVII.—Fourth Day.

Read Luke xix, 39, 40. Christ's enemies were not at all pleased when so many people were praising him. Who were among the enemies?

Suggestions for a Round Table.

1. How did the two disciples get the colt from its owners?
2. What brought so many people to Jerusalem at this time?
3. What different kinds of people were probably in the crowd?
4. For what can we praise Christ?
5. What parts of Jerusalem could be plainly seen from where Jesus wept over it?

Part IV.—Atoning Work.

Study XXVII.—Fifth Day.

Read Luke xix, 41-44. How would Christ feel as he looked at our home or town or neighborhood?

Search Questions.

1. What other Bible scenes can you find of joyful processions into Jerusalem?

2. Read the prophecy referred to in Matt. xxi, 5.

3. Who, with a sad heart, had viewed Jerusalem when it lay in ruin? (Neh. ii, 11-15.)

4. How far was it from Bethany to Jerusalem? (John xi, 18. See also Bible Dictionary.)

Study XXVII.—Sixth Day.

Read Matt. xxi, 10, 11. The people of Jerusalem viewed this happy throng, with Jesus riding in the midst, for the most part with curiosity. How much better to be a member of Jesus' company than to be merely a curious onlooker!

Map Work.

Mark the course of Christ for the day of triumph by a line on Map 6 from Bethany

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along the south side of Olivet, through the valley of the Kidron past Gethsemane. Then enter the city through St. Stephen's gate, the temple court from the west side, and return over the same road.

Study XXVII.—Seventh Day.

Read Mark xi, 11. Jesus appears merely to look around in the temple on this first visit of the week.

Heart Talks.

"Blessed is he that cometh in the name of the Lord." When Christ rules in the heart and life, then he is our King. Is he our King, and do we praise him as the King? "Make Jesus King."

Prayer.

"I will extol thee, my God, O King; and I will bless thy name for ever and ever."
(Psa. cxlv, 1.)

TWENTY-EIGHTH WEEK.

MONDAY.—CHRIST REBUKES THE TRADERS.

Study XXVIII.—First Day.

WE do not know what Jesus did in Bethany during the evening and night after his entry into Jerusalem. We can imagine that, tired as he was, part of the time was spent in rest. Part of the night, doubtless, was spent in prayer.

Early in the morning of the following day Jesus with his disciples left Bethany and started toward the city. Being hungry, they naturally noticed a fig-tree by the roadside. They hoped that growing on it might be some figs with which they could satisfy their hunger. Mark says (xi, 13) that they saw it "afar off." It must have been on a hill, or standing alone along the road, for it could be easily seen. It was in the spring-time, and not the season for ripe figs. In those countries, however, the figs sometimes

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remained on the trees all winter, and were then quite eatable in the spring. The green figs, too, were sometimes eaten. Jesus expected to find some fruit on it, but "when he came to it he found nothing but leaves." It was not a fruitful fig-tree. The leaves but covered up its barren twigs. It was very much like the people of the city to which he was going. There was much show and abundant profession, but little of good works. To bear no fruit is to be rejected when the day of trial comes.

Arriving in the city, Jesus went directly to the temple. This time he found the temple in the same condition as he did once in the early days of his preaching. And this time, too, he drove out the traders and overturned the tables where they were driving their hard bargains. Instead of letting them fill the court of the temple with such business, he called into it the lame and blind who gathered about the temple gates to beg. Jesus healed them all, and soon the temple rang with shouts of praise and joy. Probably the boys of the temple-choir and other children, too, joined the chorus of praise, and

Part IV.—Atoning Work.

all together shouted "Hosanna to the Son of David." "But the chief priests and scribes sought to destroy him."

Study XXVIII.—Second Day.

Read Mark xi, 12-14. The fruit appears on the fig-tree before the leaves come out. If this tree had not been unfruitful, it would have been bearing at least the green figs.

Memory verses, Matt. xxi, 14-16.

Study XXVIII.—Third Day.

Read Matt. xxi, 12, 13. This is the second time that Jesus cleansed the temple. When a first effort fails to stop an evil, repeat the process.

Outline and Interwoven Story.

The start toward Jerusalem, Mark xi, 12; The unfruitful fig-tree condemned, Mark xi, 13, 14; The second cleansing of the temple, Mark xi, 15-18; The blind and the lame healed, Matt. xxi, 14; The children's praise approved, Matt. xxi, 15, 16; The return to Bethany, Matt. xxi, 17.

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Study XXVIII.—Fourth Day.

Read Matt. xxi, 14. This is the only account given of Christ healing in the temple.

Suggestions for a Round Table.

1. Why is the church a sacred place?
2. What should be our conduct in the church building?
3. What kind of exercises and entertainments shall we admit to the room where public worship is held?
4. How can the church be used in wrong ways?

Study XXVIII.—Fifth Day.

Read Luke xix, 47, 48. The common people were still friends of Jesus. They "hung upon him" when his enemies sought to destroy him. He seemed to be safe while the people were on his side.

Search Questions.

1. Collect the statements made by Jesus at this time concerning the temple. From what were they quoted?
2. In what Psalm do the words occur about praise from little children?

Part IV.—Atoning Work.

3. Find other places in the Gospels showing the power of Jesus' words, like those in Luke xix, 47.

4. Why did the money-changers gather in the temple at this time? (Ex. xxx, 13-15. Bible Dictionary on "money-changers.")

Study XXVIII.—Sixth Day.

Read Matt. xxi, 15, 16. The words "Son of David" meant that Jesus was truly the Messiah. The songs from the children stirred the anger of the chief priests and scribes. How blind to everything good these leaders had become!

Map Work.

There was a road round the north side of the Mount of Olives. Mark the course of Christ for this day from Bethany to Jerusalem by this road. When he left the temple it was probably by the east or Golden Gate, across the Kidron, and back to Bethany by the north road.

Study XXVIII.—Seventh Day.

Read Matt. xxi, 17. How good it was that there was one home of love away from

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the tumult and strife of the city, to which Jesus could go "every evening" (Mark xi, 19) and find quiet and rest!

Heart Talks.

"Out of the mouth of babes and sucklings thou hast perfected praise." There is wonderful power in the prayers and praise of the children when they come from the heart.

Have we ever been so interested in Jesus and so eager to hear his words that we "hung upon him, listening?"

Prayer.

"Mine eyes are unto thee, O Jehovah the Lord." "I will hear what God Jehovah will speak." (Psa. cxli, 8; lxxxv, 8.)

TWENTY-NINTH WEEK.

TUESDAY.—HARD QUESTIONS WELL ANSWERED.

Study XXIX.—First Day.

WITH what strange feelings, after each night of quiet, must Jesus have returned in the morning to the city! On this third morning the disciples noted the fig-tree. The day before it had been green and flourishing, and now it was withered away. This was Jesus' last "working-day," and events crowded closely on each other. It was his last day of public work in the temple; the last of teaching and warning the Pharisees and Sadducees, and the last time he called the great Jewish nation to repentance. The early part of the day was spent in the temple. The people were waiting for him, and were anxious for his words, and for a look into his face, full of divine love. The chief priests, scribes, and elders of the temple

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were waiting for him, but for a different reason. They wanted to argue with him concerning his teaching, and tried to trap him in his statements.

During the day the Jews came to him with three very difficult questions. They were what we call "catch" questions. They had hoped to find some flaw in Jesus' teaching. Notice the questions and how Jesus answered them.

It was now Jesus' turn to ask them a question. They had asked him concerning three much-disputed themes: Cæsar's tribute-money, the resurrection, and the greatest commandment. But Jesus asked one far more important than these, "What think ye of Christ? Whose son is he?" When Jesus has finished the discussion "no man durst ask him any questions."

But there were some bright spots in the long day of debate. One was when some Greeks came, desiring to see Jesus. Another was when the Father spoke from heaven. Still another was the example of the poor widow casting her two mites into the treasury.

Part IV.—Atoning Work.

Study XXIX.—Second Day.

Read Mark xi, 20-33. The fruitless fig-tree was made to wither away. Why was it? How do we “remove mountains?” “Have faith in God.”

Memory verses, John xii, 24-26.

Study XXIX.—Third Day.

Read Luke xx, 9-18. There was a story that when Solomon built the temple the workmen threw aside a queer-shaped stone that did not seem to fit into any place. Later, however, they found that it was just the stone needed to complete the building.

Outline and Interwoven Story.

Lesson of faith from the withered fig-tree, Mark xi, 20-24; The question of authority, Luke xx, 1-8; Three parables, Matt. xxi, 28 to xxii, 14; Three catch questions, Matt. xxii, 15-40; Christ's question and discourse, Matt. xxii, 41 to xxiii, 39; The widow's two mites, Mark xii, 41-44; The Greeks seeking Jesus, John xii, 20-36; The Jews rejecting Christ, John xii, 37-50.

Part IV.—Atoning Work.

Study XXIX.—Fourth Day.

Read Matt. xxii, 1-14. Christ's parables during this day were very pointed in showing the conduct of the Jewish leaders toward the prophets and other servants of God.

Suggestions for a Round Table.

1. A talk about the first or greatest commandment, as to what it means to love God with all the heart and soul and mind and strength, and one's neighbor as himself.

2. What does Jesus count as the best kind of giving?

3. Why did the widow give more than all the rest?

4. What things are rendered "unto Cæsar?" What "unto God?"

Study XXIX.—Fifth Day.

Read Matt. xxii, 15-22. Note Christ's answers. There is no need of further dispute. He has spoken great principles, and none can deny.

Search Questions.

1. Show that the life and work of John the Baptist was under the authority of God.

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2. Where in the Old Testament is the Lord's kingdom compared to a vineyard?

3. Recall the incident of Moses and the burning bush.

4. Classify the parables in this lesson according to the outline given in Study XIII.

Study XXIX.—Sixth Day.

Read Mark xii, 28-44. This lawyer or scribe was perhaps put forward by the enemies of Christ. He proved himself, however, an honest man who was not afraid of the truth.

Map Work.

For this day let Jesus come to Jerusalem by the middle path over the crest of Mt. Olivet, and at the close of the day return by the same path to the west side of the Mount, where he spoke the closing words about the destruction of Jerusalem and the end of the world. Mark the course on Map 6, to the point *p*, on the Mount of Olives.

Study XXIX.—Seventh Day.

Read John xii, 20-33. Not much is told us about Andrew. What little is said of him

Part IV.—Atoning Work.

shows that he was a good man at introducing others to Jesus. (John i, 40-42; xii, 22.)

Heart Talks.

There is no question too hard for Christ. Have you brought to him every problem and difficulty in your life?

Do we have this wonderful love of which Jesus spoke to the scribe?

Do we ever give for Christ's cause and the needs of others till we feel it?

Prayer.

"Let my cry come near before thee, O Jehovah; give me understanding according to thy word." (Psa. cxix, 169.)

THIRTIETH WEEK.

WEDNESDAY.—A DAY OF PRIVATE PRAYER AND THOUGHT.

Study XXX.—First Day.

As JESUS and his company passed out of the temple in the evening of Tuesday, the disciples noticed its beautiful structure and its massive walls, and called their Master's attention to it. He then looked into the future and saw the time when Jerusalem would be destroyed by its enemies, and when the temple would not have one stone left on another. It was possibly about sunset when they departed from the temple and crossed the valley of the Kidron to the Mount of Olives. They sought out a quiet place from which they could easily see the temple rising high above the rest of the buildings in the city. As they sat there, with their eyes turned toward the city, Peter, James,

Part IV.—Atoning Work.

John, and Andrew remembered what Jesus had said concerning the city just as they were leaving the temple. They turned to Jesus and said, "Tell us, when shall these things be?" In reply, Jesus began a long discourse, in which he not only showed the impending doom of the temple and the city, but also told of the end of the world.

As the discourse came after sunset, it can be counted in Wednesday, according to the way the Jews reckoned time. Later in the evening Jesus and those with him went on to Bethany. It is supposed that Judas Iscariot went to the Jewish rulers to arrange for the betrayal of the Master, either while the Lord was on the Mount of Olives or later in the night.

We have no record of what occurred on Wednesday, the fourth day of this week; the day which properly belongs to this thirtieth Study. Who can tell how the day was spent! It might have been passed in quiet meditation, rest, and prayer; teaching the disciples, and in preparation for the dark hours of Gethsemane, the judgment-hall, and Calvary's hill; or it may have been taken up

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in earnest talk with Martha, Mary, and Lazarus, in their little home at Bethany.

Study XXX.—Second Day.

Read Mark xiii, 1-4. Herod the Great had begun to rebuild the temple in the year 19 B. C. For about fifty years it had been enlarged and adorned. It was at this time truly magnificent. Forty years after Jesus spoke these words it was totally destroyed.

Memory verses, Mark xiii, 33-36.

Study XXX.—Third Day.

Read Mark xiii, 5-13, and note the promise to those who endure "to the end."

Outline and Interwoven Story.

Jesus leaves the temple and foretells its overthrow, Mark xiii, 1, 2; Questions of the disciples on the Mount of Olives, Matt. xxiv, 3; Predictions and warnings, Matt. xxiv, 4-51; Parable of the ten virgins, Matt. xxv, 1-13; Parable of the talents, Matt. xxv, 14-30; The final judgment, Matt. xxv, 31-46; Conspiracy of the chief priests and Judas, Luke xxii, 1-6.

Part IV.—Atoning Work.

Study XXX.—Fourth Day.

Read Mark xiii, 28-37. We never shall know when Jesus will come again. Therefore “take ye heed, watch and pray.”

Suggestions for a Round Table.

1. What are some of the ways by which the disciples of Christ suffer persecution?
2. Write down all the points of difference between the “wise” and “foolish” virgins.
3. What can we do while we are watching?
4. Recall the first recorded words of Jesus concerning his death.

Study XXX.—Fifth Day.

Read Matt. xxv, 1-13. Notice how much better it is to be among the “wise” virgins. What does the “oil” mean?

Search Questions.

1. Find out how many different temples were built by the Jews on this one site at Jerusalem.
2. Arrange the parables in this lesson under the three heads given in Study XIII.
3. Read the account of the destruction of

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Jerusalem in the year 70 A. D. (See Bible Dictionary and a general history.)

5. Write a short description of Judas Iscariot.

Study XXX.—Sixth Day.

Read Matt. xxv, 31-46. Notice that heaven was prepared for those who go there. God did not, however, prepare the place of punishment for any of the human race. Which place shall be our choice?

Map Work.

Draw on Map 6 the course of Jesus from the point *p* on the Mount of Olives, where he gave the discourse, back to Bethany.

Study XXX.—Seventh Day.

Read Luke xxii, 1-6. Satan stands ready to enter any heart that opens the way for him.

Heart Talks.

How can we as members of a Junior Society do the things mentioned in Matt. xxv, 35, 36? If we can not do these things ourselves, how can we help others to do them?

Part IV.—Atoning Work.

Shall the King ever say to us the words of verse 40? Who are the “least of these, my brethren?”

Prayer.

“And now, Lord, what wait I for? My hope is in thee.” “Blessed is he that considereth the poor: Jehovah will deliver him in the day of evil.” (Psa. xxxix, 7; xli, 1.)

THIRTY-FIRST WEEK.

THURSDAY.—CHRIST IN THE UPPER ROOM AND IN GETHSEMANE.

Study XXXI.—First Day.

ONCE more it was the time for the Feast of the Passover. This was the fourth and last one in the public ministry of Jesus. Probably early on Thursday, two of the disciples, Peter and John, were sent into the city from Bethany to prepare for the feast.

A room was made ready possibly in the house of Mark's parents. But tradition places it in a building called "The Tomb of David." At the appointed time in the evening Jesus was there with all of the twelve. They reclined on couches about the three sides of a low table, as was the custom of the time. We can imagine the position of the couches. Let them extend from our left hand around in the form of a long horseshoe to our right hand. With this arrangement, then, it is thought that

Part IV.—Atoning Work.

John reclined as the first one on the left-hand couch. Jesus was next, and Judas next to Jesus. In this way each rested on his left side and arm. These three could speak to each other, in the manner the Gospels mention, without the others hearing them.

They had scarcely been arranged when the disciples began to contend among themselves as to who was the greatest. Jesus at once silenced them by saying that the greatest was not the *chief*, but the one that *served*. He further taught them this lesson by taking the towel and basin and washing the disciples' feet. At a somewhat later time, Judas having eaten the "sop," left the table, and went away to the chief priests to finish his plans for betraying Christ.

As Jesus himself was about to be offered up as the Paschal Lamb for the sins of the whole world, he instituted on that night a new feast, the Sacrament of the Lord's Supper. This is kept to-day by all Christians in remembrance of the death of Christ.

The last words spoken that night to the disciples are among the Gospel treasures. John, who was reclining on the bosom of

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the Lord, and thus was able not only distinctly to hear the words, but also to feel the beat of the great heart of the Master, records this last message in his fourteenth and fifteenth chapters.

It was about midnight when they went out into the Garden of Gethsemane on Olivet. There Jesus was alone with God, and began more fully the atoning work in bearing the sins of the whole world. But he came off victorious in the struggle, and was able to say to his Father, "Thy will be done."

Study XXXI.—Second Day.

Read Luke xxii, 7-18. An important part of getting ready for the Passover feast was the selecting and presenting of a lamb in the temple, when it was killed and dressed. It was then taken away and roasted. So Peter and John would have been busy most of the day.

Memory verses, John xv, 12-15.

Study XXXI.—Third Day.

None of the disciples were willing to perform this ceremony, so Jesus gives them an example of real Christian service.

Part IV.—Atoning Work.

Outline and Interwoven Story.

Two disciples prepare the passover, Mark xiv, 12-16; Jesus and the twelve begin the passover meal, Luke xxii, 14-16; Strife as to which is greatest, Luke xxii, 24-30; Jesus washes the disciples' feet, John xiii, 1-20; Judas Iscariot is pointed out and withdraws, John xiii, 21-30; The Lord's Supper instituted, Matt. xxvi, 26-29; Peter's denial foretold, Matt. xxvi, 31-35; Farewell discourse, John xiv to xvi; Intercessory prayer, John xvii; Agony in Gethsemane, Matt. xxvi, 36-46.

Study XXXI.—Fourth Day.

Read Matt. xxvi, 26-30. This was the first sacrament of the Lord's Supper. Of what was it to take the place?

Suggestions for a Round Table.

1. Had Jesus probably made any preparation for the feast before the morning he sent Peter and John into the city?
2. In what ways do we sometimes "get ahead" of some one else in an unfair or unkind manner?

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3. What would we have done if we had been among the disciples when Jesus was washing their feet?

4. Have we boasted sometimes, like Peter did, and then found afterward that we failed?

Study XXXI.—Fifth Day.

Read John xiv, 1-17. What comfort there is in these words! Think about them. What do they mean to us? What is the great promise in them?

Search Questions.

1. In how many verses is the Holy Spirit called the "Comforter?"

2. Make a list by chapter and verse of the places in each of the four Gospels in which the Holy Spirit is mentioned under any name.

3. What is sometimes called "the eleventh commandment?"

4. At what special times were Peter and James and John with Christ?

Study XXXI.—Sixth Day.

Read John xvii, 1-21. Notice that the prayer of Jesus reaches out more and more widely till we read in verse 20, "Them also

Part IV.—Atoning Work.

that believe on me through their word.” This would take in us, if we truly believe on him.

Map Work.

On Map 6 mark the course of Christ from Bethany by the road south of Olivet and through the Water Gate to the Place of Last Supper, and from there through the Water Gate to Gethsemane.

Study XXXI.—Seventh Day.

Read Matt. xxvi, 36-46. These verses need no explanation. Jesus suffered because he was the Savior.

Heart Talks.

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.” Are we united with Christ so that we “abide” in him? What is it to “abide?” Are we fruitful branches? If we are not, how can we be?

Prayer.

“Be pleased, O Jehovah, to deliver me: make haste to help me.” (Psa. xl, 13.)
“Nevertheless, not as I will, but as thou wilt.” (Matt. xxvi, 39.)

THIRTY-SECOND WEEK.

FRIDAY.—THE TRIAL, CRUCIFIXION, AND BURIAL.

Study XXXII.—First Day.

WE have now come to the climax of the life of Jesus, and, may we say, the greatest event in the history of the world.

The scenes that filled the last days of the life of our Lord call for our heart-thought, rather than our study.

After the agony of Jesus in the garden about midnight, Judas, guiding a company of temple guards and a band of Roman soldiers, came to carry out the plans he had made for the betrayal. Jesus checked the disciples, when they offered to resist the soldiers, and was soon deserted by his own followers.

Then began his trial before the different officers. He was first taken to Annas, the

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former high priest, who still had much influence. We do not know what occurred at this trial. From Annas he was taken to Caiaphas, who was the high priest appointed by the government at Rome. There was nothing to be proven against Christ. The high priest asked him under oath whether or not he was the Messiah, the Son of God. Jesus answered, "I am." They considered this as blasphemy, and the Sanhedrin condemned him to death.

When it was daylight Jesus was taken before Pilate, the Roman governor of Judea. Pilate, finding no fault in him, sent him to Herod, the governor of Galilee, who was in Jerusalem at the time. Herod, after permitting the soldiers to mock Jesus, sent him back to Pilate, who finally gave the sentence that he should be crucified.

Then the soldiers took Jesus out to the place called Golgotha or Calvary, and crucified him. About three o'clock in the afternoon he died, with these last words on his lips, "Father, into thy hands I commend my spirit."

When it was near sunset Joseph of Ari-

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mathea came and took the body of Jesus from the cross. Assisted by Nicodemus, he then buried it in a new tomb.

Thus Jesus, the carpenter of Nazareth, became the Savior of the world.

Study XXXII.—Second Day.

Read Matt. xxvi, 47-54. A kiss, the sign of love and friendship, was used to betray Christ to his enemies. Shame to Judas! How wicked he must have become!

Memory verses, Luke xxiii, 33, 34.

Study XXXII.—Third Day.

Read John xviii, 12-27. Peter and John (who calls himself "another disciple") did not entirely forsake their Master. They kept as near as they dared. But how weak was Peter when tested!

Outline and Interwoven Story.

Betrayal and arrest, Matt. xxvi, 47-56; Trial before the Jewish rulers, John xviii, 12-24; Mark xiv, 53-56; Peter's denial, Mark xiv, 66-72; Trial before Pilate and Herod, Luke xxiii, 1-21; John xix, 1-16; Crucifixion,

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Luke xxiii, 26-43; John xix, 25-37; Burial, John xix, 38-42.

Study XXXII.—Fourth Day.

Read John xviii, 33-40, and notice that Christ's kingdom is one of truth. He wants no shams. Everything must be real and genuine.

Suggestions for a Round Table.

1. Review carefully all the happenings of the day of crucifixion.
2. Recall other instances where Jesus said that he was the Messiah.
3. What elements of character did Jesus show when the soldiers went to arrest him?
4. Describe different kinds of crosses. On which kind is it thought that Jesus was crucified?
5. Give examples of the patience, thoughtfulness, and love of Jesus.

Study XXXII.—Fifth Day.

Read John xix, 1-16. Note the difference in the manner of Jesus and of Pilate. What was the last charge the Jews made against Jesus? Was it just?

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Search Questions.

In what chapter of the Old Testament does the trial of Jesus appear to be described?

2. What one thing about Jesus, spoken of by the prophet, surprised different ones in the trial?

3. How did Judas end his life? (Matt. xxvii, 5; Acts i, 18, 19.)

4. Make a list of the persons who had something to do with the different trials of Jesus.

5. What countries used the cross as a means of punishment? (See Bible Dictionary.)

Study XXXII.—Sixth Day.

Read Luke xxiii, 26-34. Note that Luke records some interesting points, such as the weeping of the women of Jerusalem, Christ's prayer for his enemies, and the saving of the thief on the cross.

Map Work.

For the course of Christ for this day, draw a line on Map 6 from Gethsemane to the house of Annas and Caiaphas, to Pilate's Pretorium, to palace of Herod Antipas and

Part IV.—Atoning Work.

return to Pretorium, then to Golgotha, and for the taking of the body to the tomb.

Study XXXII.—Seventh Day.

Read John xix, 38-42. Two members of the Sanhedrin believed in Jesus. Joseph of Arimathea and Nicodemus showed much love and courage at the darkest hour.

Heart Talks.

Let the keynote of the moments given to the heart-talks be in the words of the hymn:

I am trusting, Lord, in thee,
Thou Lamb of Calvary.
Humbly at thy cross I bow,
Save me, Jesus, save me now.

Prayer.

“Save, Lord: let the King hear us when we call.” “Worthy art thou, for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation.” (Psa. xx, 9; Rev. v, 9.)

THIRTY-THIRD WEEK.

SATURDAY.—IN THE TOMB.

Study XXXIII.—First Day.

AS CHRIST was crucified on Friday and arose early on Sunday, the one complete day in which his body lay in the tomb was Saturday, the Jewish Sabbath. But that very thing marked it as belonging to the past, and in its place there came the observance of Sunday as the Lord's-day, or the Christian Sabbath for rest and worship.

Have we forgotten to note what was going on within the city? A strange thing occurred in the temple. The long heavy veil that hung there, dividing the "holy place" from the "holy of holies," was rent in two at the very hour that Jesus died. What did it mean? Formerly the high priest visited the most holy place back of this veil only once a year, when he offered sacrifices for the sins

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of the whole people. Now the holy of holies is open to every true believer. Jesus has become the one sacrifice, so that there is no more need of ritual services and animal sacrifices. Every one can come directly to God through him.

While the body of Jesus lay in the tomb, the priests and people did not stop their elaborate Passover services. There was as much of pomp and ceremony as ever. But the chief rulers did not feel wholly at ease. They feared that the One who had raised Lazarus and others from the dead might come to life, or that the people might believe that he had risen from the dead. They wanted the tomb in which he lay securely fastened. It was therefore secured with the seal of the Roman government, and a guard of soldiers was placed to watch it. So strict was the command to the guards, that they were liable to suffer death if they were found sleeping at their post.

Study XXXIII.—Second Day.

Read Matt. xxvii, 62-66. When the Jewish leaders called Christ a "deceiver," it was al-

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most a sure sign that they themselves were trying to deceive.

Memory verses, Luke xxi, 29-33.

Study XXXIII.—Third Day.

Read Matt. vii, 7-12. For the remainder of this week's study let us glance over the record of Jesus' life by reading some of his most wonderful words. This first selection ends with the Golden Rule.

Outline and Interwoven Story.

Jewish rulers ask Pilate for a guard for the tomb, Matt. xxvii, 62-64; The request is granted, Matt. xxvii, 65, 66.

Study XXXIII.—Fourth Day.

Read Matt. xi, 28-30. What precious words these are! Can you recall instances where Jesus in his own life helped bear the burdens of the heavy-laden?

Suggestions for a Round Table.

1. Review and have a drill on some of the best of the memory verses.
2. What favorite verses of the Junior members give the words of Jesus?

Part IV.—Atoning Work.

3. What sayings of Christ have most helped us in the Christian life?

Study XXXIII.—Fifth Day.

Read Mark xii, 29-31. These verses define the first or greatest commandment. Can you think of anything that better expresses what the religion of Jesus is?

Search Questions.

1. Which is the shortest Gospel?
2. Which is the longest Gospel?
3. Who is thought to have told Mark a good deal that he put into his Gospel?
4. Who may have influenced Luke as to the way in which he would write the life of Christ?

Study XXXIII.—Sixth Day.

Read Matt. xxv, 14-30. All of us are to use what ability we have, whether it is great or small.

Map Work.

Review the course of Christ during the Passion week, as it has been worked out in Map 6.

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Study XXXIII.—Seventh Day.

Read John xv, 1-8. How can we truly do the most with our lives?

Heart Talks.

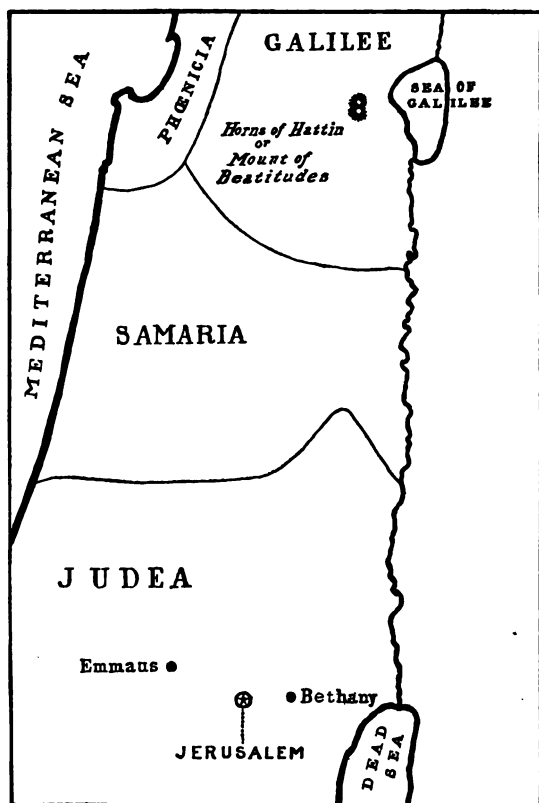
“Whatsoever he saith unto you, do it.” (John ii, 5.) We owe this wise counsel to the mother of our Lord. She probably did not realize all that it meant when she spoke it at Cana. Let it become our aim to do whatever Jesus says.

Prayer.

“Teach me thy way, O Jehovah; I will walk in thy truth: unite my heart to fear thy name.” (Psa. lxxxvi, 11.)

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MAP 7

THIRTY-FOURTH WEEK.

EASTER MORNING.—HE LIVES AGAIN.

Study XXXIV.—First Day.

It was early in the morning on the first day of the week when some women approached the tomb of Christ. They brought spices and ointment, in order to embalm the body of Jesus, which no doubt had been neglected somewhat in the hasty burial on Saturday evening. But Jesus lived again, and an angel had descended from heaven and rolled away the stone from the entrance to the tomb. At sight of the angel, the guards had fallen like men dead, so they did not see Christ. When they recovered from their shock of terror they fled into the city. Here it was arranged that they should say that the disciples had stolen away the body of Christ while they slept.

Mary did not stop to find out what it all meant. She was off in great haste to tell Peter and John about it. She had seen the

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empty tomb, and was at once concerned about the body of Jesus. She thought some one had stolen him away, and she knew not where they had laid him. While she was gone, the other women saw an angel or two angels, and were told that Christ had risen.

Peter and John were soon on their way to the empty grave. John got there first, for he "outran Peter," but was too terrified to go in. When Peter came up, he at once went into the tomb and found it empty. They did not see the angels, but they knew that Christ had risen, for the grave clothes and the napkin lay as he had left them. What did it all mean? Then they probably remembered how in Galilee Jesus had taught them that the Son of man would be delivered up, crucified, and the third day rise again.

Thus far, while a number had received proof that their Master was alive again, none had seen him. In the next and last Study the account of his appearances will be given.

Study XXXIV.—Second Day.

Read Matt. xxviii, 1-8. Notice that the angel came with such a power that it over-

Part IV.—Atoning Work.

whelmed the soldiers. He, however, appeared and spoke to the women in such a mild and winning way that they were not much frightened.

Memory verses, Matt. xxviii, 2-6.

Study XXXIV.—Third Day.

Read Luke xxiv, 10, 11. There were probably separate reports by Mary Magdalene and the other women to the apostles.

Outline and Interwoven Story.

Christ arises and an angel rolls away the stone, Matt. xxviii, 2-4; The women come to the tomb, Mark xvi, 1-4; Mary Magdalene tells Peter and John of the empty tomb, John xx, 1, 2; They visit the tomb and return believing, John xx, 3-10; The other women see an angel in the tomb, and take another message to the apostles and disciples, Mark xvi, 5-7; Luke xxiv, 8, 9.

Study XXXIV.—Fourth Day,

Read John xx, 3-10. Note that John followed Peter into the tomb. Would others be safe in following me?

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Suggestions for a Round Table.

1. Discuss five habits of Christ, or things he was accustomed to do.
2. Name three deeds of Christ, showing right ways of doing good.
3. Which of the parables suggest the best practical lessons?
4. What would we have seen had we been in Jerusalem on the first Easter morning?

Study XXXIV.—Fifth Day.

Read John v, 24-29. For this and the two following days, let us look at some of Christ's words about resurrection and life. This passage states that he has life "in himself," and the power to raise and judge the dead.

Search Questions.

1. Which Gospel records seven parables in one chapter, and ten miracles in two successive chapters?
2. Which Gospel states directly the purpose for which it is written?
3. Which chapters of Matthew record Jesus' sermons or talks, and scarcely anything else?

Part IV.—Atoning Work.

4. Can you give names to some of the long talks of Jesus in the Gospel of John?

Study XXXIV.—Sixth Day.

Read John x, 27-30. Christ gives “eternal life” to those who follow him, and “they shall never perish.” The Father also will keep them.

Map Work.

Follow all the journeys of Jesus as nearly as you can from the cradle to the cross, by a review of Maps 1-6.

Study XXXIV.—Seventh Day.

Read John xi, 20-27, and note that Christ tells Martha that he is “the resurrection and the life,” and that the one who believes on him “shall never die.”

Heart Talks.

Do we feel the safety of those who trust in Jesus? He not only saves from sin, but takes away all fear and worry, and is ever saying, “Let not your heart be troubled.”

Prayer.

“Be merciful unto me, O God. What time I am afraid, I will put my trust in thee.”
(Psa. lvi, 1-3.)

THIRTY-FIFTH WEEK.

HE REVEALS HIMSELF AND ASCENDS INTO HEAVEN.

Study XXXV.—First Day.

AFTER Mary Magdalene brought word to Peter and John that the body of Christ was gone, she followed them back to the tomb and lingered there alone, weeping. It was then that she saw two angels in the tomb, and that Jesus revealed himself first of all to her by speaking her name, "Mary." This time she returned to the disciples with the joyful news that she had seen the Lord and talked with him.

The second appearance of Jesus was to the other women as they were coming from the tomb, and the third was to Cleopas and his companion as they walked to Emmaus and then sat at the table. Following this came his fourth appearance, to Peter, of which we have no particulars, and the fifth was on this

Part IV.—Atoning Work.

first Sunday evening to the apostles in Jerusalem. Judas had hanged himself, and Thomas was not with the ten that first night. But a week later, when Christ appeared for the sixth time, Thomas was with the other apostles, and all his doubts were taken away.

Some time now passed, and the seventh appearance was to seven of the apostles by the Sea of Galilee, and the eighth was to five hundred believers at once on the Mount of Beatitudes.

For the third time at Jerusalem, probably, there was an appearance to only one person, as the first one had been to Mary, and the fourth to Peter. This ninth appearance was to Christ's own brother, James, who became a devoted Christian. The tenth and last one before his ascension was to the eleven apostles at the time he led them out to the Mount of Olives near Bethany, and went up into heaven, "and a cloud received him out of their sight."

Before Christ ascended, he commissioned his disciples to go and "make disciples of all the nations." To inspire them in this work, he promised to be with them always, to send

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upon them the Holy Spirit, and at the end to come again. Ever since that time his Church in all the world has been working and waiting.

Study XXXV.—Second Day.

Read John xx, 11-18. Why is this little story of Jesus making himself known to Mary considered one of the most beautiful things in the four Gospels?

Memory verses, Matt. xxviii, 16-20.

Study XXXV.—Third Day.

Read Luke xxiv, 13-35. Again there is placed to be read a charming Gospel story. Notice that at some time, before the two disciples get back to Jerusalem, Christ has appeared to Peter.

Outline and Interwoven Story.

Christ appears to Mary Magdalene, John xx, 11-18; To the other women, Matt. xxviii, 9, 10; To Cleopas and his companion, and to Peter, Luke xxiv, 13-35; To the ten, Luke xxiv, 36-43; To the eleven, John xx, 24-29; To the seven, John xxi; On the mountain in Galilee, giving the commission, Matt. xxviii,

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16-20; To James, 1 Cor. xv, 7; To the eleven at his ascension, Luke xxiv, 44-53.

Study XXXV.—Fourth Day.

Read John xx, 24-29. Observe how Christ dealt with his doubting disciple!

Suggestions for a Round Table.

1. What are some of the most noticeable traits in Christ's character?
2. In what way can we best become in heart like Christ?
3. Will Jesus come again?
4. How are we to wait for his next appearing?

Study XXXV.—Fifth Day.

Read John xxi, 1-17. Peter is again in his place as an apostle.

Search Questions.

1. Learn and recite the titles of the studies from memory.
2. Make a list of persons mentioned in the Gospels, aside from Jesus and the twelve.
3. Make a list of Christ's miracles.
4. What is being done to-day to carry out the last command of Christ?

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Study XXXV.—Sixth Day.

Read Matt. xxviii, 16-20. Who are to be missionaries? In what nations are men being made "disciples" to-day? In what way can we be missionaries? "Go ye." Shall we? Where?

Map Work.

On Map 7 draw lines from Jerusalem to Emmaus and back; to the west side of the Sea of Galilee, then to the Mount of Beatitudes, and back to Jerusalem; and then out toward Bethany. These are not journeys of Jesus, but only show the order in which his appearances took place.

Study XXXV.—Seventh Day.

Read Luke xxiv, 44-53. The last thing Jesus, our Lord and Savior, left on earth was a blessing. The whole world to-day feels the power of that blessing.

Heart Talks.

We have followed the earthly life of Jesus, and now we think of him enthroned with God the Father in heaven above. But he is not gone from our lives. Jesus can live in every heart. "What think ye of Christ?"

Part IV.—Atoning Work.

Prayer.

“Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever. Amen.” (Rev. v, 13, 14.)



